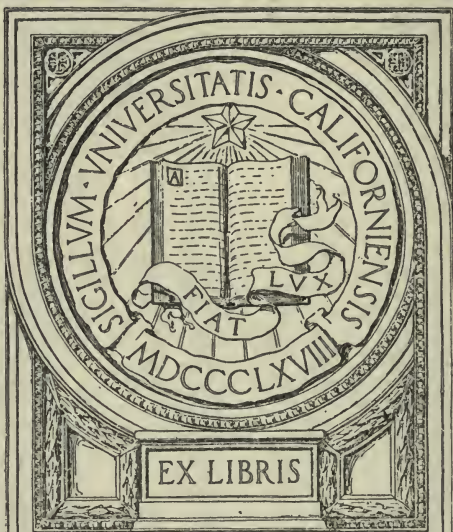




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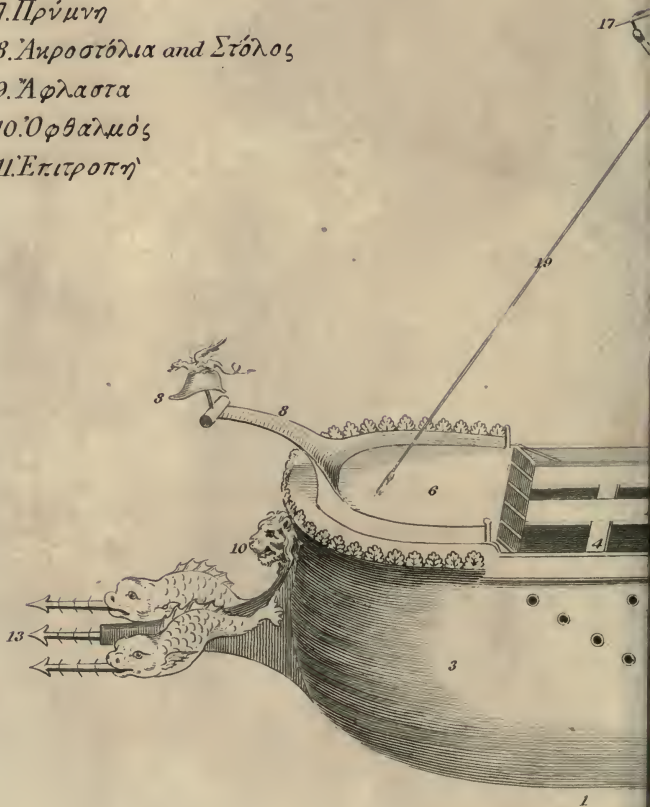


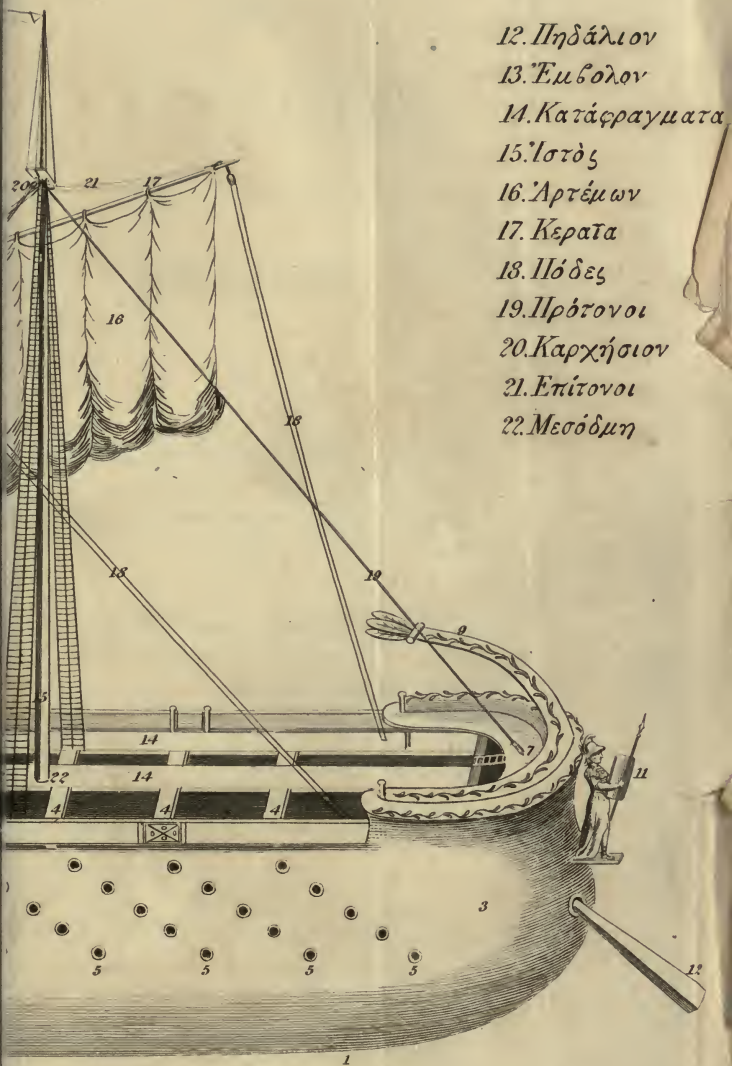
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1. Τρόπις
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6. Πρώρα
7. Πρύμνη
8. Ἀκροστόλια and Στόλος
9. Ἀφλαστα
10. Ὀφθαλμοὶ
11. Ἐπιτροπή









THE  
ANTIQUITIES  
OF  
GREECE.

BY

THE REV. R. B. PAUL, M. A.

LATE FELLOW AND TUTOR OF EXETER COLLEGE,  
OXFORD.

... ἡ δόξα αὐτῶν παρὰ τῷ ἐντυχόντι ἀεὶ καὶ λόγου  
ἔργου καιρῷ ἀείμνηστος καταλείπεται.

THUCYD. II. 43.

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# PREFACE

TO THE

SECOND EDITION.

THE present edition has been much enlarged by extracts not only from Potter, Bos, &c. but also from more modern writers on Grecian antiquities, such as Wachsmuth, Heeren, Boëckh, Müller, Fynes Clinton, &c. I would particularly specify the chapters on "Grecian Politics," (extracted by permission of the publisher from the English translation of Heeren;) "on the Athenian revenue and expenditure," (from Boëckh;) and the chapter on "the Grecian mode of computing time," in which the errors of Archbishop Potter, which I had followed in my last edition, have been corrected on the authority of Mr. Clinton.

The whole of part ii. book 2. (extracted principally from Cragius de Republica Spartanorum) has been re-written; and in part i. chapters have been added on painting, sculpture, architecture, music, and the food and liquors of the Greeks.

Throughout the work I have carefully consulted classical authorities, and had prepared a list of references to them, to be placed at the

foot of each page ; but this plan has been abandoned at the suggestion of my publishers, (confirmed by the opinion of several eminent schoolmasters,) who think that any advantage to be derived from such an addition to the work would be more than counterbalanced by the increase of expense which it would necessarily cause.

The chronological table of professor Bruns has undergone no alteration in this edition.

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## PART I.

### GREECE IN GENERAL.

#### BOOK I.

##### GENERAL HISTORY, &c.

##### CHAP. I.

##### *Geographical outline.*

SECT. 1. ANCIENT Greece was bounded on the north by the Cambunian mountains, which separated it from Macedonia; on the south and east by the Ægæan sea; and on the west by the Ionian sea. Its greatest length from north to south was 220 English miles; and its greatest breadth from east to west was 140 English miles. Its area (including Eubœa) contained nearly 8000 square miles.

Geographi-  
cal outline of  
Greece.

2. Greece was divided into Northern Greece, Central Greece or Hellas, and the southern peninsula or Peloponnesus.

3. Northern Greece extended from the Cambunian mountains to the chain of Cæta, between the Ambracian gulf on the west, and the Maliac gulf on the east. It comprised two countries, Thessaly on the east, and Epīrus on the west.

Northern  
Greece.

4. Thessaly, an extensive plain, was bounded on the north by the chains of Olympus and the Cambunian mountains; on the south by the chain of Cæta; on the east by the Ægæan sea; and on the west by

Thessaly.

the chain of mount Pindus. It was divided into five districts; Estiæōtis, Pelasgiōtis, Dolopia, Phthiōtis, and Magnesia.

**MOUNTAINS.** The Olympus, *Olympo*<sup>a</sup>; Ossa, *Kissovo*; and Pelion, *Zagora*; the range of Pindus, and its two branches Othrys and Œta, at the eastern extremity of which is the pass of Thermopŷlæ.

**RIVERS.** The Penēus, *Salembria*, with its branches the Apidānus, *Vlacho Jani*; and Enīpeus, *Goura*; the Onchestus, *Patrassi*; and the Sperchiūs, *Hellada*.

**LAKE.** Bœbēis, *Carlas*.

**CITIES.** Larissa; Pharsālus, *Phersala*; Pheræ; Tricca, *Triccala*; &c.

Epirus.

5. <sup>b</sup>Epirus was bounded on the west by the Ionian sea; on the north by Illyria; on the east by Macedonia and Thessaly; on the south by the Ambracian gulf and Acarnania. It was divided into three districts, Chaonia, and Thesprotia towards the coast, and Molossis inland.

**MOUNTAINS.** The Acroceraunian mountains, *Chimarra*.

**RIVERS.** Thyāmis, *Calamas*; Achēron, *Souli*; and Aractus, *Arta*.

**LAKES.** Acherusia, *Tchouknida*.

**CITIES.** Buthrōtum, *Butrinto*; Dodōna; Ambrocia, *Arta*; and Nicopōlis, *Prevesa vecchia*, (built by Augustus.)

Central  
Greece.

6. Central Greece comprised those parts which lie

<sup>a</sup> The modern names are printed in Italics.

<sup>b</sup> These were Greek settlements on the coast of Epirus, but the inhabitants of the interior were all barbarians.

between Thessaly and Epirus, north; the Ægæan sea, east; the Corinthian and Saronic gulfs, south; and the Ionian sea, west. It consisted of nine countries: Attica, Megaris, Bœotia, Phocis, East and West Locris, Doris, Ætolia, and Acarnania.

7. Attica was situated on the north coast of the Attica. Saronic gulf. It was bounded on the west by Megaris; on the north by Bœotia and the strait of Euripus; and on the east by the Ægæan sea.

MOUNTAINS. Parnes, *Nozea*; Hymettus, *Trelovouni*; Pentelîcus, *Pentele*; Brilessus, *Turko-vouni*; Anchesmus, *S. Giorgio*; Corydallus, *Daphni-vouni*.

RIVERS. Cephissus and Ilissus.

CITIES. Athens; Eleusis, *Lefsina*; Decelēia, near *Varibobi*; Marathon, &c.

8. Megaris was situated between Attica and the Megaris. isthmus of Corinth, and was bounded west and east by the Corinthian and Saronic gulfs.

CITIES. Megara with its port Nisæa; Pegæ, *Psato*; &c.

9. Bœotia was bounded on the south by Megaris Bœotia. and Attica; on the east by the strait of Euripus and the island of Eubœa; on the north by the Opuntian gulf and the Locri Opuntii; on the west by Phocis and the Corinthian gulf.

MOUNTAINS. Helicon, *Palæo-vouni*; Cithæron, *Elatea*; &c.

RIVERS. Asōpus, *Asopo*; Cephissus, *Mauro-potamo*; Ismēnus.

LAKES. Copāis, *Topolias*; and Hylice, *Likari*.

CITIES. Thebes, *Thiva*; Plataæ, or Plataea,



*Kokla* ; *Leuctra*, *Lefka* ; *Thespiæ*, *Eremo castro* ; *Coronæa*, near *Corunies* ; *Lebadæa*, *Livadia* ; *Chæronæa*, *Kaprena* ; *Orchomēnus*, near *Scripou* ; *Delium*, near *Dramisi* ; *Tanāgra*, *Gramada* ; &c.

Phocis.

10. Phocis was bounded on the south-east by Bœotia, north-west by Doris, north-east by Locris, and south by the Corinthian gulf.

MOUNTAIN. The chain of Parnassus.

RIVER. Cephissus, on its course eastward into the lake Copais.

CITIES. Delphi, *Castri* ; Crissa, *Crisso* ; Elatæa, *Elephta* ; Daulis, *Daulia* ; Anticyra, *Asprospiti*.

East Locris.

11. East Locris was situated between Phocis on the west and the sea on the east. It was divided into Epicnemidian Locris on the north, and Opuntian Locris on the south.

MOUNTAIN. Cnemis, *Talanta*, in Opuntian Locris.

CITIES, north ; Scarphæa, near *Andera* ; Nicæa, *Apano-molo* ; Thronium : south ; Opus, near *Alachi* ; Alope.

West Locris.

12. West Locris (or country of the Locri Ozolæ) extended in a triangular shape along the Corinthian gulf, between Phocis and Ætolia, and was bounded on the north by Doris.

CITIES. Naupactus, *Lepanto* ; Amphissa, *Salona* ; &c.

Doris.

13. Doris was situated on the north-west side of Phocis, and south side of mount Cæta.

CITIES. Boium, Pindus, Erineus, and Cytinium, which form the Tetrapolis Dorica.



14. *Ætolia* was bounded on the west by the river *Ætolia*. *Achelōus*; on the south by the sea, beyond the Corinthian gulf; on the east by the *Locri Ozolæ* and *Doris*; and on the north by *Thessaly*.

MOUNTAINS. The range of *Corax*, *Koraka*, running north-east and south-west; mount *Aracynthus*, *Zigos*; &c.

RIVERS. *Achelous*, *Aspro-potamo*; *Evēnus*, *Fidari*.

CITIES. *Calŷdon*; *Thermus*; *Pleuron*; *Chalcis*, *Galata*.

15. *Acarnania* was bounded on the north by the *Acarnania*. *Ambracian* gulf; on the west by the *Ionian* sea; and on the east by the river *Achelous*.

MOUNTAINS. *Thyāmus*, *Olympus*.

RIVERS. *Achelōus*; *Anāpus*, *Actos*; *Ināchus*, perhaps *Krikeli*.

CITIES. *Argos Amphiloichicum*, *Ambrakia*; *Olpæ*; *Stratus*, *Porta*; *Actium*, *Azio*; *Anactorium*, *Punta*; and *Leucas*; on the peninsula or rather island of *Leucadia*, *Santa Maura*.

16. Southern Greece, or *Peloponnesus*, *Morēā*, <sup>Peloponnesus.</sup> comprised eight countries; *Arcadia*, *Laconia*, *Messenia*, *Elis*, *Argolis*, *Achaia*, *Sicyonia*, and *Corinthia*.

17. *Arcadia* was a very mountainous district. It was bounded on the south by *Laconia* and *Messenia*; on the west by *Elis*; on the north by *Achaia*; and on the east by *Argolis*.

MOUNTAINS. The northern range of *Cyllēne*, *Zyria*; *Lycæus*, *Tetragi*; &c.

RIVERS. Alphēus, *Rouphia*, with its northern and southern branches, Ladon, *Laudona*; and Erymanthus, *Dogana*.

LAKE. Stymphālus, near *Zaraka*.

CITIES. Mantinēa, *Goritza*; Tegēa, *Piali*; Megalopolis, *Sinano*; Orchomēnus, *Kalpaki*; Heræa, *Agiani*; &c.

Laconia.

18. Laconia was bounded on the north by Arcadia; on the west by Messenia; on the east by the bay of Argolis; and on the south by the Mediterranean sea.

MOUNTAINS. The range of Taÿgētus, *Pente Dactylon*, on the west; Thornax, *Tornika*, on the east.

RIVER. Eurōtas, *Evro* or *Vasili potamo*.

CITIES. Sparta, or Lacedæmon, near *Misistra*; Amyclæ, *Sclavo-Chorio*; Thyrea, *Astro*, on the Argolic frontier; Therapne; Gythium; &c.

Messenia.

19. Messenia was bounded on the east by Laconia; on the north by Arcadia and Elis; on the other side by the sea.

MOUNTAIN. Cerausius.

RIVERS. Pamīsus, *Pirnatza*; Nedon, *Boutzi*; &c.

CITIES. Messene, (with its citadel or fort on the adjoining hill Ithōme,) Ira, (a mountain fort;) Cyparissia, *Castel Kyparissi*; Pylus, *Navarino*, with the fort Coryphasium, and the little island of Sphacteria close to the coast; Methōne, *Modon*.

Elis.

20. Elis was bounded on the north by Achaia; on the east by Arcadia; on the south by the river Neda; and on the west by the sea. It was an-

ciently divided into three districts, Triphylia, Pisātis, and Cœle.

MOUNTAIN. Scollis, *Santa Meri*.

RIVERS. Penēus, *Igliaco*; Alphēus, *Rouphia*, rising in Arcadia; and the Neda.

CITIES. Elis, *Palaio-poli*; Cyllēne, *Chiarenza*; Pisa, (separated by the river Alpheus from the neighbouring plain of Olympia;) Triphylian Pylos, *Palaio castro*; &c.

21. Argolis was bounded on the north by Corin- Argolis.  
thia; on the west by Arcadia; and on the south by Laconia.

MOUNTAINS. Parthenius, *Partheni*; Arachnæus, *Sophico*; &c.

RIVER. Ināchus, *Xero*.

CITIES. Argos; Mycenæ, near *Krabata*; Nauplia, *Napoli di Romania*; (the port of Argos;) Epidaurus, *Epithauro*; Træzen, *Damala*; Tiryns, a little east of Argos; Hermiōne, *Kastri*.

The islands Calaurēa, *Poros*, and Hydrea, *Hydra*, lie close on the eastern coast.

22. Achaia was bounded on the east by Sicyonia; Sicyonia.  
on the west by the Ionian sea; on the south by Elis and Arcadia; and on the north by the Corinthian gulf.

MOUNTAIN. Panachaicus, *Voda*.

RIVERS. Pirus, *Camenitza*; Selinus, *Vostizza*.

CITIES. Patræ, *Patras*; Dymæ, near *Palaio-Achaia*; Ægium, *Vostizza*; Helice; Tritæa, *Goume-Achaia*.  
*nitza*; &c.

23. Sicyonia was bounded on the north by the

Corinthian gulf; on the west by Achaia; on the south by Arcadia; and on the east by Corinthia.

RIVERS. Elisson, *Melisso*; Asōpus, *Basilico*; (both small streams.)

CITIES. Sicyon, *Basilico*; Phlius, near *Agios Giorgios*; (an independent city,) &c.

Corinthia.

24. Corinthia was bounded on the north by the gulf of Corinth and the Geranean mountains; on the west by Sicyonia; on the south by Argolis; and on the east by the Saronic gulf.

CITIES. Corinth, with its citadel Acro-Corinthus, and its two ports, Lechæum on the Corinthian gulf, and Cenchreæ, *Kenchres*, on the Saronic gulf.

*Grecian islands.*

25. The Grecian islands may be divided into <sup>Grecian islands.</sup> three classes; those which lie immediately off the coasts, those which are in groups, and those which are in the open sea.

1. Islands off the coast.					2. Islands in groups.	3. Islands in the open sea.
Islands off the western coast of Greece in the Ionian sea.	Island off the southern coast of Greece.	Islands off the eastern coast.	Islands off Thes-saly.	Islands off the coast of Asia Minor.		
Corcȳra <i>Corfu</i>	Cytbēra <i>Kerigo</i>	Ægīna <i>Engia</i>	Sciāthos <i>Skiathos</i>	Lesbos <i>Mytilini</i>	Cyclādes and Sporādes	Crete <i>Candia</i> or <i>Kriti</i>
Leucadia <i>Sta Maura</i>		Salamis <i>Koulouri</i>	Scopēlos <i>Skopelo</i>	Chios <i>Khio</i>		
Cephalle-nia <i>Kephalonia</i>		Eubœa <i>Egripo</i> or <i>Negro-pont</i>	Halon-nēsus <i>Kheli dromi</i>	Samos <i>Samos</i>	Among which the most important are	Cyprus <i>Cipro</i>
Ithaca <i>Thiaki</i>			Scyros <i>Skyro</i>	Cos <i>Kos</i>		
Zacynthus <i>Zante</i>				Rhodes <i>Rhodos</i>	Andros <i>Andro</i>	
The Stro-phādes <i>Strophadia</i>			Farther north on the Thracian coast are		Delos <i>Delos</i>	
			Imbros <i>Imbro</i>		Paros <i>Paros</i>	
			Thasos <i>Tasso</i>		Naxos <i>Naxia</i>	
			Samo-thrace <i>Samot-raki</i>		Melos <i>Milo</i>	
			Lemnos <i>Stali-mene</i>			



## CHAP. II.

*Outline of the political history of the Grecian states.*

Northern  
Greece.—  
Thessaly.

1. **THESSALY.** This country was the original seat of the Hellenes, from which they spread over Greece. At the time of the Trojan war it contained ten small kingdoms, governed by hereditary princes, among whom the most remarkable were Achilles and Philoctetes. Liberty seems never to have been established in Thessaly. Its two principal cities, Larissa and Pheræ, were subject to a succession of tyrants, who preserved their power until the Macedonian period. The reigning family at Larissa were the Aleuadæ. In Pheræ, about the year 380, arose a tyrant named Jason, who subjected the whole of Thessaly to his dominion. His brother and successor Alexander was murdered by Lycophron and Tisiphonus, who reigned until they were deposed by Philip of Macedon.

Epirus.

2. **EPIRUS.** This country was occupied by several tribes, each of which had its separate king, (except the Corinthian colony of Ambracia, which was a republic,) until, in consequence of an alliance with Macedonia, the whole of Epirus, and even Ambracia, was placed under the dominion of the kings of the Molossi.

Central  
Greece.—  
Attica.

3. **ATTICA.** Athens, the capital city of Attica, was founded, about 1556 years before Christ, by Cecrops, an Egyptian. The city was called Cecropia, from its founder; and afterwards Athenæ, in honour of Minerva, who had obtained the right of



giving it a name in preference to Neptune. It was Attica, governed by seventeen kings, the history of most of whom is fabulous. The history of Athens as a state begins properly with Theseus, who succeeded his father Ægeus about B. C. 1300; although certain institutions, such as that of the Areopagus, the division of the people into nobles (ἐὐπατρίδαι), husbandmen (γεωργοὶ), and mechanics (δημιουργοὶ), are perhaps of an earlier date, and may be ascribed to the colony of Cecrops. Theseus, however, was in some measure the founder of the state, since, instead of the four districts, hitherto independent of one another, he constituted the city of Athens as the only seat of government.

The period of kingly government lasted until the year B. C. 1068, when the last king, Codrus, by a voluntary sacrifice of his life, rescued Attica from the inroads of the Dorians.

The period from 1068 to 752 was that of archons for life, taken from the family of Codrus. The first was Medon, the last Alcmaeon. During this period the Ionians migrated from Attica to Asia Minor.

Third period from 752 to 682. Seven *decennial* archons, likewise taken from the family of Codrus, succeeded during this period.

Fourth period extending to Solon, 682 to 594. That of nine archons yearly chosen—Rise of an oppressive aristocracy—First attempt at legislation by Draco, 622—Murder of Cylon (598), by which the nobles drew upon themselves the pollution of blood, which was long used as a pretext for commotion.

Attica.

In the year B. C. 594 Solon was chosen archon, and at the same time charged to give a better constitution to Athens. The heads of his legislation were as follows: 1. Abolition of the statutes of Draco, except those against murder. 2. Fourfold division of the people according to their property<sup>b</sup>; the three first classes being alone allowed to fill the offices of the state, although the people had the right of confirming the laws, of debating all public affairs referred to them by the senate, and of administering justice. 3. Enlargement of the powers of the court of Areopagus, which had hitherto been a mere tool in the hands of the aristocracy. Solon charged it with the superintendence of morals, with the censorship upon the conduct of the archons who had gone out of office, and with the power of amending and rescinding the measures that had been proposed by the commons.

This constitution continued until the final expulsion of the Pisistratidæ in B. C. 510, when Clisthenes, the son of Megacles, with a view of putting an end to party spirit by a new combination of the citizens, increased the number of wards to ten, and that of the members of the senate to five hundred.

From this time to the close of the Peloponnesian war, B. C. 404, the constitution of Athens continued to be democratic; the people being generally guided by eminent individuals, as Themistocles, Pericles,

<sup>b</sup> Viz. πεντακοσιομέδιμνοι, those who had a yearly income of 500 medimni; ἑπταίς, who had 400; ζευγῆται, who had 300; and θῆτες, whose income did not amount to that sum.

&c. who stood at the head of affairs as generals or Attica. demagogues.

On the surrender of Athens in the year 404, the constitution was changed, in obedience to the commands of Lysander, into an oligarchy under thirty rulers, or tyrants, as they were called. These tyrants were expelled by Thrasybulus, B. C. 403, and the form, if not the spirit, of Solon's constitution reestablished. Thrasybulus having thus freed his country from the Lacedæmonian yoke, Conon established it in all its ancient privileges by a signal victory at Cnidus, in which he totally defeated the Lacedæmonian fleet. For some years Athens seemed to have recovered her former glory; but after the death of Epaminondas the Theban, the Athenians having no longer any rival, fell into a state of luxury and indolence, which gave opportunity to Philip, king of Macedon, to raise his kingdom from comparative obscurity to the empire of all Greece and Asia.

From the time of the first advance of Philip, the fate of Greece could scarcely afford matter for doubt: although the eloquence of Demosthenes warded it off until the second invasion, caused by the Amphyctyonic sentence passed on the Locrians. The battle of Chœronea laid the foundation of Philip's complete ascendancy over the Grecian republics; which was, as it were, formally acknowledged by the appointment of that prince to be generalissimo of Greece in the Persian war. Still the Athenians were permitted to enjoy a show of liberty. On the

Attica.

accession of Alexander the Athenians revolted, but were easily subdued, and remained quiet until his death. The rest of their history presents little more than a scene of successive revolt, defeat, and intestine sedition. Antipater changed their form of constitution, and instituted an oligarchy, depriving of the right of suffrage all who were not worth 2000 drachms, and placing Demetrius Phalereus at the head of the state. The popular government was afterwards restored, and Demetrius Phalereus expelled by Demetrius Poliorcetes, B. C. 308. After the battle of Ipsus, B. C. 301, Athens closed her gates on Demetrius. On the city falling a second time into his power, Demetrius again received them into favour. In 286 the Athenians, taking advantage of the embarrassments of Demetrius, drove out the Macedonian garrison, and by the election of archons reestablished the ancient constitution. Demetrius laid siege to their city, but after a time was induced to quit it, and leave them once more in possession of their freedom. Athens was again recovered by Antigonus Gonatus, the son of Demetrius, who put a garrison into the city, and left it in the hands of his successor.

About the year 232 Athens joined the Achæan league, (a confederacy of twelve Achæan states, which had been dissolved after the battle of Ipsus, 301, and revived in 280.) The animating spirit of this confederation was Aratus, a Sicyonian, who prevailed on Diogenes, the governor, to deliver up Piræus, Munychia, Salamis, and Sunium to the

Athenians, in consideration of 150 talents, B. C. Attica.

227. Not long after this reestablishment they quarrelled with Philip, king of Macedon, who reduced them to great extremities, laid waste their country, and destroyed all their stately edifices, B. C. 200.

But the Romans coming to their assistance, Philip was forced to abandon his enterprise. In the year B. C. 198 Athens, with the other cities of Greece, was proclaimed independent of Macedonia by the Romans; a measure which served merely to transfer the supremacy of their country from Macedonia to Rome. From this time the history of Athens is closely interwoven with that of Rome.

4. MEGARIS. Until the Dorian migration this state Megaris. was subject to the Athenians. The form of government was monarchical until the assassination of their last king Hyperion; after the death of whom it was entrusted to magistrates elected for certain periods. About the year 600 Theagenes usurped the sovereign power, but was expelled, and the republican form of government was again restored.

5. BÆOTIA. At a very early period the race of Bæotia. Cadmus (who had emigrated from Phœnicia) became the ruling family at Thebes, to which the greater part of Bæotia was subject. Among his posterity were Laius, the celebrated Œdipus, Eteocles, and Polynices. In the year 1215 the Bæotians were driven by the Thracian tribes into Arne of Thessaly, whence they returned to their ancient country at the time of the Dorian migration. Royalty was abolished in Bæotia in 1126, when each



Bœotia.

city became an independent state. The oligarchical form of government seems to have been adopted in them all about the time of the Persian war. The general affairs of Bœotia were transacted in four assemblies, held in the four districts into which the country was divided. These assemblies elected eleven officers, called Bœotarchs, who presided as supreme magistrates and generals of the confederacy. The other states seem always to have been very jealous of the ambitious attempts of Thebes. Plataea in particular brought ruin on herself by her opposition to the designs of that state.

Phocis.

6. PHOCIS. This state was ruled by kings (descended, it is said, from Phocus, the leader of a colony from Corinth) until about the time of the Dorian migration, when a republican constitution was adopted. Crissa and Delphi were independent states. In the year 590 the former was conquered by the Amphictyons, and annexed to Delphi.

Locris.

7. LOCRI. Of this state little is known. In ancient times they had their kings, among whom Ajax, the son of Oileus, is celebrated by Homer. The form of government afterwards became republican. The three tribes remained politically distinct.

Doris.

8. DORIS. The original name of this district, according to Herodotus, was Dryopis; it was afterwards called Doris, from Dorus, the son of Hellen, who was driven thither from Thessaly by the Cadmeans. This little country was the abode of the Heraclidæ during their exile from Peloponnesus, and the spot where they concerted their plans for

regaining that country, which they carried into effect eighty years after the siege of Troy. The four cities of Doris formed a small republic.

9. **ÆTOLIA.** The Ætolians were a rude and savage Ætolla. race, whose political constitution is unknown. Probably in time of war the several hordes chose a temporary general or king.

10. **ACARNANIA.** This country derived its name Acarnania. from Acarnan, son of Alcmaeon. The form of government was once monarchical, but at what time and under what circumstances it became republican is not known. During the Trojan war some part at least of this country was subject to Ithaca.

11. **ARCADIA.** This country continued to be Peloponnesus. ruled by kings from the days of Arcas, its founder, Arcadia. until the assassination of Aristocrates II, B. C. 668, when the kingly power was abolished, and Arcadia crumbled into several small states, the constitution of which was probably democratical.

12. **LACONIA.** The city of Lacedæmon, otherwise Laconia. called Sparta, was founded at a period beyond certain memorials. It appears from Homer to have been among the most considerable of those cities which existed in the remote ages. The government of the Spartans was originally monarchical. The first of their sovereigns was called Lelex, from whom the inhabitants had the name of Leleges. His descendants, thirteen in number, reigned successively after him, until the reign of the descendants of Orestes, the son of Agamemnon, who were driven from the



Laconia.

Peloponnesus by the Heraclidæ, about eighty years after the Trojan war, (B. C. 1104.) Two years after the invasion of the Peloponnesus, Eurysthenes and Procles, the two sons of Aristodemus, one of the Heraclidæ, were appointed joint kings of Sparta, by command of the oracle of Delphi; and after them it was decreed that the two families should always sit on the throne together. The successors of Eurysthenes were called Eurysthenidæ, and afterwards Agidæ; and those of Procles, Proclidæ, and afterwards Eurypontidæ. This form of government continued until the time of Lycurgus, (about B. C. 888,) who, although unable or unwilling to abolish the double regal authority, established a senate superior to the two kings; and thus the Spartan monarchy was changed into a commonwealth.

From the capture of Athens, at the end of the Peloponnesian war, may be dated the ruin of the Spartan constitution. The treasures found there were transported by Lysander to Sparta, and corrupted the citizens; and his pupil Agesilaus finished what Lysander had begun. Sparta continued to be the ruling state of Greece until the year B. C. 371, when the Lacedæmonians were overthrown, in the battle of Leuctra, by the Thebans, under the command of Epaminondas.

The encroaching power of Sparta received another check (B. C. 344) from Philip of Macedon; and fourteen years after, she revolted from his son Alexander the Great, under the command of Agis, one

of the kings of Sparta, who was defeated and slain Laconia. by Antipater, Alexander's general ; and 5300 Lacedæmonians perished with him.

In the year B. C. 243, Agis the Third attempted to reform Sparta, but was unsuccessful, and lost his life. In the year B. C. 226, Cleomenes the Third resolved to restore the ancient discipline of Lycurgus in its full force, by banishing luxury and intemperance. He killed the ephori, and removed by poison his royal colleague Eurydamidas, and made his own brother Euclidas king, against the laws of the state, which forbade more than one of the same family to sit on the throne. Cleomenes made war on the Achæans, and attempted to destroy their league. Aratus, the general of the Achæans, called Antigonus to his assistance ; and Cleomenes, after the unfortunate battle of Sellasia, fled into Egypt, where he afterwards killed himself.

About the year B. C. 191, Nabis made himself tyrant at Sparta ; and having made an alliance with Flaminius, the Roman general, pursued with the most inveterate enmity the war which he had undertaken against the Achæans. He besieged Gythium, and defeated Philopœmen in a naval battle. He was, however, soon afterwards himself defeated by the Achæans, and treacherously murdered as he attempted to save himself by flight, after an usurpation of fourteen years. After this, Sparta was taken by Philopœmen, by whom the laws of Lycurgus were abrogated for a while. After its conquest, Sparta became tributary to the Achæans. In the

year B. C. 147, however, it obtained the support of Rome against the Achæans ; and from that time Sparta, in common with the other nations of Greece, became a Roman province.

Messenia.

13. **MESSENI**A. This country derived its name from Messene, wife of Polycaon, one of the earliest sovereigns of the country. At the time of the Trojan war it was partly under the dominion of Menelaus, and partly under that of Nestor. In the year B. C. 743 began the first Messenian war, which ended in the subjugation of Messenia to Sparta in 724. The Messenians revolted on two subsequent occasions, in 685 and 464, and were finally, after the capture of Ithome, permitted to retire from Peloponnesus, and were settled by the Athenians in Naupactus.

Elis.

14. **ELIS**. At the period of the Trojan war this district contained four small kingdoms. At the Dorian invasion the Dorians took possession of Elis, but permitted the ancient inhabitants to remain in the country. After the abolition of sovereignty, supreme magistrates (*Hellanodicæ*) were chosen, who were also entrusted with the management of the Olympic games. These magistrates were at first two, and afterwards increased to ten. There was also a senate, consisting of ninety persons. The city of Elis was built in 447 ; until which time the Eleans resided in different small hamlets.

Argolis.

15. **ARGOLIS**. This country, even before the Dorian migration, was parcelled into several small kingdoms, of which Argos, Mycenæ, and Tiryns were the most remarkable. The monarchical form

of government continued in Argos until about the year B. C. 984, when a republican constitution was introduced.

16. **ACHAIA.** This country remained in the hands Achaia. of the descendants of Ion (who had taken possession of it when expelled from Athens) until the Dorian migration, when the Achæans, who had been driven out of Argos and Laconia, took possession of the country. Their government was monarchical until the reign of Gyges, whose tyranny produced the abolition of monarchy. Achaia was then divided into twelve small republics, each of which had a democratic constitution, and all were united by a league.

17. **SICYONIA.** This state is represented by tra- Sicyonia. dition as the most ancient in Greece. At the Dorian irruption the Ionians were expelled, and Sicyon became a Dorian state. After the abolition of monarchy, (date uncertain,) the constitution became democratical.

18. **CORINTHIA.** The Dorians drove out the original Corinthia. inhabitants of this state. The government was at first monarchical, but afterwards became oligarchical. Corinth soon became a naval power: she invented triremes; and the earliest naval engagement on record was fought between her fleet and that of Corcyra, B. C. 664. Corinth sent out many colonies, the most remarkable of which were Epidamnus, Corcyra, Leucas, and Syracuse. The commerce of Corinth was very extensive, and her riches proportionately great.

Principal  
Grecian  
islands.  
Corcyra.

19. CORCYRA was a colony of Corinth, of which city she became the rival. The constitution, like that of Corinth, was oligarchical; but after the Persian war a democratic faction arose, by which Corcyra was at last entirely ruined.

Ægina.

20. ÆGINA. This island was occupied after the Dorian migration by colonists from Epidaurus. Ægina was for a long time the rival of Athens, but was humbled by Themistocles in 485, and finally subjugated in 458. She had previously suffered very much in consequence of the frequent struggles between the aristocratic and democratic parties.

Eubœa:

21. EUBŒA. Each of the cities in this island had a separate constitution. In Chalcis and Eretria it was aristocratic, the government being in the hands of the opulent (Hippobotæ); nevertheless we hear of tyrants of Chalcis. After the Persian war, Eubœa became dependent on Attica. In 446 she rebelled, and was subdued by Pericles.

Cyclades.

22. The CYCLADES. These islands were first colonized by Crete, during the reign of Minos. The Carians had in earlier times spread over them, but were gradually driven out by the Hellenes. The most important of them were Delos and Paros. Each of the smaller islands had one city of the same name as the island which contained it.

Crete.

23. CRETE. In the earlier ages Crete had her kings, the most celebrated among whom was Minos, who by his fleets cleared the Ægean sea of pirates. To him is also attributed the Cretan legislation, the model, it is said, of that given to Sparta by Lycur-



gus. The last king was Etearchus, about B. C. 800; after whose death a republican form of government was introduced. Each city had its own constitution, and possessed its senate (*γερούσια*), at the head of which were ten censors (*κόσμοι*), chosen from certain families.

24. **CYPRUS.** This island, like Crete, was inhabited Cyprus. by a mixed race. Down to the Persian period there seems to have been a close connexion between this island and the Phœnicians. Nine small kingdoms arose in the island, and continued to exist until the time of Alexander, whom they joined in 332, and thenceforward Cyprus constituted a part of the Macedonian monarchy. The Cyprians were at one time tributary to the Egyptians, and afterwards to the Persians.

25. The principal Grecian colonies were, 1. Those Principal Grecian colonies. on the western coast of Asia Minor, founded by I. Colonies in Asia Minor. Æolians, Ionians, and Dorians. Of these, the Æolians occupied the coasts of Mysia and Caria, and the islands of Lesbos and Tenedos. These colonies were founded about B. C. 1124. The Ionians occupied the southern coast of Lydia and the northern shore of Caria, with the islands of Samos and Chios. These colonies were founded, about 1044, by Neleus and Androclus, sons of Codrus, the celebrated Athenian king. They possessed in common one sanctuary, the Panionian temple of Neptune, built on Mycale. Here they celebrated their festivals, and assembled to discuss matters of mutual interest, although each state was perfectly independent. The



Dorian colonies were situated on the continent of Asia Minor, along the southern shore of Caria. They were likewise established in the islands of Cos and Rhodes. They were all founded at a later period than the Ionian colonies, and probably were the result of successive migrations.

2. Colonies  
in Italy and  
Sicily.

2. Colonies in Italy and Sicily; viz. of Dorian origin, Tarentum, and its colonies Heraclea and Brundisium. Of Achæan origin, Sybaris, Croton, Posidonia, &c. Of Ionian origin, Thurii, Rhegium, Elea, Cumæ, and its branch settlement Neapolis. In Sicily the Greek colonies were founded at the same period as those of Magna Græcia in Italy. Of Dorian origin were Messana, Tyndaris, Syracuse, Hybla, Segesta, Gela, and Lipara. Of Ionian, Naxos, Catana, Taurominium, and Zancle. It may be remarked, that both in Italy and Sicily the government in the Dorian states was generally more aristocratic than in the others.

3. Colonies  
on the shores  
of the Medi-  
terranean,  
and in  
Macedonia  
and Thrace.

3. Colonies on the shores of the Mediterranean, and in Macedonia, Thrace, &c. For instance, in Corsica was Alaria; in Gaul, Massilia; in Spain, Saguntum; in Africa, Cyrene; and in Macedonia and Thrace, Ægos-potamos, Amphipolis, Chalcis, Olynthus, and Potidæa.

# CHART OF THE VARIOUS FORMS OF GOVERNMENT IN THE GRECIAN STATES.

<b>THESSALY.</b> Ten small kingdoms. One kingdom under Jason. (B. C. 380.)	<b>EPIRUS.</b> 1. Clans governed by their chiefs. 2. Subjected to the kings of the Molossi.	<b>ATTICA.</b> 1. Monarchy. 2. Archons for life. (B. C. 1068.) 3. Decennial Archons. (B. C. 752.) 4. Annual Archons. (B. C. 682.) 5. Constitution of Athens made more purely democratical by Solon. (B. C. 594.) 6. Oligarchy under the thirty tyrants. (B. C. 404.) 7. Democracy restored. Oligarchy under Antipater. Democracy restored. Attica subject to the Romans. (B. C. 403—198.)	<b>MEGARIS.</b> 1. Monarchy. 2. Democracy. 3. Usurpation of sovereign power by Theagenes. 4. Democracy restored.	<b>BÆOTIA.</b> 1. Monarchy. 2. Each city an independent state. (B. C. 1126.) Oligarchy established in them all, about the time of the Persian war.
<b>PHOCIS.</b> Monarchy. Democracy. About B. C. 104.)	<b>LOCRIS.</b> 1. Monarchy. 2. Democracy. N. B. The three tribes remained politically distinct.	<b>DORIS.</b> A small republic formed by the four cities which compose the Tetrapolis Dorica.	<b>ÆTOLIA.</b> Constitution unknown.	<b>ACARNANIA.</b> 1. Monarchy. 2. Democracy. (Date unknown.)
<b>ARCADIA.</b> Monarchy. The country divided into small states, the constitution of which was probably democratical. (B. C. 668.)	<b>LACONIA.</b> 1. Monarchy. 2. Government of two kings with equal powers. (B. C. 1102.) 3. A senate, superior to the two kings, established by Lycurgus. (B. C. 888.) 4. Tyranny of Nabis. (B. C. 191.) 5. Laconia a Roman province. (B. C. 147.)	<b>MESSE니아.</b> 1. Monarchy. 2. Subjected to Sparta. (B. C. 724.)	<b>ELIS.</b> 1. Four small kingdoms. 2. Governed by a senate of ninety, and magistrates called Hellenodiceæ.	<b>ARGOLIS.</b> 1. Several small kingdoms. 2. Democracy established in Argos. (B. C. 984.)
<b>ACHAIA.</b> Monarchy. Twelve small republics united by a league.	<b>SICYONIA.</b> 1. Monarchy. 2. Democracy.	<b>CORINTHIA.</b> 1. Monarchy. 2. Oligarchy.	<b>CORCYRA.</b> Oligarchy interrupted by a democratic faction after the Persian war.	<b>ÆGINA.</b> 1. Struggles between the aristocratic and democratic factions. 2. Subject to Athens. (B. C. 458.)
<b>EUBÆA.</b> Each city of the island had a separate constitution.	<b>CYCLADES.</b> Each island had its constitution.	<b>CRETE.</b> 1. Monarchy. 2. Each city had its own constitution with its senate and ten censors.	<b>CYPRUS.</b> 1. Nine small kingdoms. 2. Cyprus united to the Macedonian empire. (B. C. 332.)	

## CHAP. III.

*Of the language of ancient Greece.*

Greeks had originally a common language.

1. The inhabitants of Greece, whether they bore the name of Pelasgi or Hellenes, or were called Dorians, Æolians, Ionians, and Achaïans, all sprung from the same stock, and had one common language, which varied, in progress of time, according to the pursuits of the different tribes, their intercourse with one another and with foreigners, and their improvements in the arts and sciences.

Dorian the primitive language.

2. The Dorian seems to have been the primitive language of the Pelasgi, who dwelt in Thessaly, and to have remained with fewer changes in that mountainous district than in other parts of Greece, where it underwent considerable alterations from the influx of strangers and the progress of commerce. That it was the original language of the whole country appears also from this, that the rustic songs, the ancient hymns in honour of the gods, and the choruses of the tragic and comic poets, (written in imitation of these hymns,) were all in the Doric dialect. It continued to be spoken, with a mixture of the Æolian, to which it had a near affinity, by the inhabitants of Peloponnesus, the Sicilians, the Cretans, the Rhodians, and the people of Epirus, with a few variations in the change and addition of some letters.

Attic dialect.

3. The Athenians, who belonged to the Ionian tribe, were led by their national character to study the arts and refinements of life more than their sur-

rounding neighbours ; and their language was cultivated in proportion. Hence arose a peculiar dialect, celebrated for its softness and elegance, denominated the Attic.

The Æolians, meanwhile, who were expelled from Æolian. Peloponnesus by the Dorians, having established colonies along the western coast of Asia Minor, diffused their language over that tract of country. The Ionian dialect, over which the Attic had triumphed <sup>Ionian.</sup> in Greece, was retained by those who had emigrated to Asia and the islands. Thus the language of the <sup>Four dialects established.</sup> inhabitants of Greece, the islands, and Asia Minor, was divided into the Doric, the Attic, the Æolic, and the Ionic, a distinction uniformly observed by all the writers of the different countries where settlements had been made.

#### CHAP. IV.

*Of the principal Greek historians, poets, philosophers, statesmen, generals, and orators.*

##### *Historians.*

1. Herodotus was born at Halicarnassus in Caria, Herodotus. about 484 years before Christ. He wrote a history, in the Ionic dialect, of the Lydians, Medes, Persians, Phœnicians, Ægyptians, and Scythians, and of the unsuccessful invasion of Greece by the Persians. His work has since been divided into nine books, corresponding with the names of the Muses.

2. Thucydides was born at Athens, about 471 <sup>Thucydides.</sup> years before Christ. He wrote, in eight books, a

history of the Peloponnesian war, in which he had himself served.

Xenophon. 3. Xenophon was born at Athens, about 449 years before Christ, and was a favourite pupil of the great Socrates, whose life and doctrines he expounded in his *Memorabilia* and *Œconomics*. He wrote a supplement to the history of Thucydides, which had been brought down only to the summer of the twenty-first year of the Peloponnesian war. He also wrote an account of the life of Cyrus the Great, (now regarded more as a moral tale than an authentic history,) and a history of the retreat of the ten thousand Greeks whom he himself conducted home after the death of Cyrus the Younger, in the battle of Cunaxa. His style is considered the model of Attic purity.

Polybius. 4. Polybius was born at Megalopolis, in Peloponnesus, about 200 years before Christ. He wrote an universal history, in forty books, of which only five are now entire.

Diodorus Siculus. 5. Diodorus Siculus was born at Argyra, in Sicily, about 50 years before Christ. He wrote a history of Egypt, Persia, Syria, Media, Greece, Rome, and Carthage; which was divided into forty books, of which only fifteen are extant, with some few fragments.

Dionysius. 6. Dionysius was surnamed of Halicarnassus, from his birthplace. He went to Rome in the reign of Augustus. He wrote an account of the antiquities of Rome for the period of three hundred and twelve



years. Only eleven out of twenty books of this work have been preserved.

7. Arrian was born at Nicomedia, in Bithynia, Arrian. about 136 years after Christ. He wrote seven books on Alexander's expedition, and other works. His style is a good imitation of that of Xenophon.

8. Plutarch, the biographer and moralist, was Plutarch. born at Chæronea, in Bœotia, about 100 years after Christ.

### *Poets.*

9. Homer was born about 900 years before Homer. Christ; the place of his birth is unknown. He wrote an epic poem, called the Iliad, descriptive of the siege of Troy; and another, called the Odyssey, in which the wanderings of Ulysses are recorded.

10. Hesiod was born at Ascra, in Bœotia, pro- Hesiod. bably about the same time as Homer. Only two of his poems have descended to us, the Works and the Days; and the Theogony, or birth of the gods.

11. Apollonius Rhodius was born at Naucratis, in Apollonius Rhodius. Egypt, about 230 years before Christ. His poem on the Argonautic expedition is the only one of his writings now extant.

12. Anacreon, a famous lyric poet, was born at Anacreon. Teos in Ionia, about 530 years before Christ. The poems attributed to him are full of elegance and beauty.

13. Pindar, also a lyric poet, was born at Thebes Pindar. in Bœotia, about 521 years before Christ. He wrote odes on victories obtained at the four greatest festivals of the Greeks; the Olympic, Isthmian, Pythian,



and Nemæan games. His poetry is admired for its boldness and sublimity.

*Æschylus.* 14. *Æschylus*, the earliest tragic writer of Greece, was born at Eleusis in Attica about 525 years before Christ; was wounded at Marathon, B. C. 490; and was also present at the battle of Salamis, B. C. 480. Of nearly one hundred tragedies written by him, only seven have come down to us. His style is sometimes harsh, but forcible, and often sublime.

*Sophocles.* 15. *Sophocles*, a tragic writer, was born at Colonus in Attica, about 497 years before Christ. He wrote one hundred and twenty tragedies, of which seven only remain. He is the most generally admired of all the Greek tragic poets.

*Euripides.* 16. *Euripides*, a tragic poet, was born at Salamis, 480 years before Christ. He wrote eighty plays, of which only nineteen have reached us. His language is often pathetic, but too full of far-fetched sentences and reflections.

*Aristophanes.* 17. *Aristophanes*, the most celebrated of the comic poets of antiquity, was born at Ægina, about 434 years before Christ. Only eleven of the fifty comedies which he wrote have descended to posterity. They are all of a political nature, and furnish us with invaluable matter for the internal history of Athens during the Peloponnesian war. Cleon, Euripides, and Socrates, were favourite objects of the poet's satire.

*Menander.* 18. *Menander* was born at Athens, about 345 years before Christ. He was the most celebrated writer of what is called the new comedy. Of one

hundred plays which he wrote only a few fragments remain.

19. Theocritus and Moschus, both born at Syra-<sup>Theocritus.</sup>cuse; and Bion, born at Smyrna, all flourished about 300 years before Christ. They wrote pastoral poetry, in the Doric dialect.

*Philosophers.*

20. Socrates, the father of the ancient moral phi-<sup>Socrates.</sup>losophers, was born in Attica, 469 years before Christ. He has left no writings, but his opinions have been recorded by his pupils, Xenophon and Plato. He was unjustly put to death by the Athenians, on a charge of impiety, in the 70th year of his age.

21. Plato was born in the island of Ægina, 430<sup>Plato.</sup> years before Christ. He was the founder of the Academic sect, so called, because his school was held in a public grove, called the Academus. His works are in the form of dialogues.

22. Aristotle was born at Stagira, in Thrace, 384<sup>Aristotle.</sup> years before Christ. He was the founder of the Peripatetic school, so called, because *he walked* whilst delivering his lectures. He was also tutor to Alexander the Great. Of about four hundred different treatises which he composed, only forty-eight have reached us. Of these, the most generally read are, his treatises on Ethics, Politics, Rhetoric, and Poetry.

*Statesmen, generals, and orators.*

23. Miltiades, son of Cimon an Athenian, com-<sup>Miltiades.</sup>manded the Athenian army at the battle of Mara-

thon, in which the Persian army, under Datis and Artaphernes, was completely routed, 490 years before Christ. He was afterwards thrown into prison by his countrymen, and died of a wound which he had received before Paros.

Themis-  
tocles.

24. Themistocles, a celebrated Athenian general, commanded at the battle of Salamis, where the navy of Xerxes was totally destroyed, 480 years before Christ. He was afterwards banished from Athens, and died in exile at the court of Artaxerxes.

Leonidas.

25. Leonidas, a king of Lacedæmon, was slain at Thermopylæ, after having kept the pass with three hundred Spartans for three days, against the army of Xerxes, 480 years before Christ.

Pausanias.

26. Pausanias, a Spartan general, greatly distinguished himself at the battle of Plataea. He was afterwards made commander-in-chief of the Greek forces at the Hellespont: but being suspected of a treasonable correspondence with the Persians, he was recalled, and starved to death at Sparta, 469 years before Christ.

Aristides.

27. Aristides, honourably entitled the Just, was contemporary with Themistocles, by whose influence he was banished for ten years, but recalled by the Athenians before the expiration of six. He was present at Salamis, and was joint commander with Pausanias at Plataea.

Cimon.

28. Cimon, son of Miltiades, an Athenian, distinguished himself by his bravery against the Persians, and the liberality which he displayed in embellishing and fortifying Athens at his own expense.

He died whilst besieging Citium, in Cyprus, 449 years before Christ.

29. Pericles, a most illustrious statesman, war- Pericles.  
rior, and orator, was a native of Athens. He was at the head of affairs at Athens for forty years, during fifteen of which he ruled alone. He died of the plague, early in the Peloponnesian war, about 429 years before Christ.

30. Alcibiades, an Athenian statesman, warrior, Alcibiades.  
and orator, persuaded the Athenians, during the Peloponnesian war, to undertake the fatal expedition into Sicily, in which the Athenian army was miserably defeated. He was chosen general in that expedition, but being afterwards accused of impiety, he fled to Sparta, and tried to stir up the Lacedæmonians to make war on his country. He was afterwards recalled by the Athenians, but again banished, and at last assassinated in Asia Minor by Pharnabazus, at the instance of Lysander, the Spartan general, in the 46th year of his age, 404 years before Christ.

31. Lysander, a celebrated general of Sparta, de- Lysander.  
feated the Athenians at Ægos-potamos, and put an end to the Peloponnesian war by taking Athens, 404 years before Christ. He was afterwards slain in battle by the Haliartians.

32. Agesilaus, king of Sparta, made war upon Agesilaus.  
Artaxerxes with success, but was recalled home to oppose the Athenians and Bœotians, who desolated his country. He defeated his enemies at Coronea, but sickness prevented the progress of his conquests,

and the Spartans were beaten in every engagement, especially at Leuctra, until he appeared at their head. He died in his 80th year, 362 years before Christ.

Epaminondas.

33. Epaminondas, a famous Theban general. In conjunction with Pelopidas, he defeated the Spartans at the celebrated battle of Leuctra, about 371 years before Christ. He was slain at Mantinea, in the 48th year of his age, 363 years before Christ.

Philopœmen.

34. Philopœmen, called by his countrymen *the last of the Greeks*, was a celebrated general of the Achæan league. He took Sparta, and abolished the laws of Lycurgus. Some time after, he fell into the hands of the Messenians, (who had revolted from the league,) and was compelled to drink poison.

Lysias.

35. Lysias, an orator, was born at Syracuse, about 460 years before Christ. He was educated at Athens, and was distinguished for the purity of his style. Thirty-four of his orations are extant.

Isocrates.

36. Isocrates, a native of Athens, was born about 437 years before Christ. He taught oratory, but never spoke in public. He has left thirty-one orations.

Æschines.

37. Æschines was the rival of Demosthenes. He wrote three orations, which are extant.

Demosthenes.

38. Demosthenes, the greatest master of eloquence in ancient or modern times, was born at Athens about 382 years before Christ. His father was a blacksmith. In early youth he had inherited a good fortune from his father, but this he rapidly dissi-



pated, and at the age of twenty-five became a writer of speeches for suitors in the courts of justice. <sup>Demosthe-  
nes.</sup>

When ambassadors from Olynthus came to entreat the assistance of the Athenians against Philip, Demosthenes who was their leading political character, strongly urged his countrymen to aid them. He is famous for the orations which he delivered on this and other occasions, generally with the intention of rousing the Athenians to resist the encroachments of Philip. His celebrated "Oration on the "Crown" was delivered under the following circumstances. Before the battle of Chæronea, Ctesiphon had proposed a decree to honour Demosthenes with a golden crown. The crown being voted, Æschines arraigned the decree as irregular in form and false in statement: and instituted proceedings against Ctesiphon for a penalty of fifty talents. Soon after its commencement the prosecution was dropt, and nothing more heard of it until it was revived in the time of Alexander, whilst Demosthenes held the lead in Athens, as a ready mode of attacking him. Æschines and Demosthenes both spoke on this occasion, and the splendid oratory of the latter caused the acquittal of Ctesiphon, and the imposition of a heavy fine on Æschines, who being unable to pay it retired to Rhodes. Thirty-one of the orations of Demosthenes are now extant. He swallowed poison in his sixty-first year in order to avoid falling alive into the hands of the Macedonians.



## CHAP. V.

*Of the Amphictyonic council.*

Establish-  
ment and  
constitution  
of the coun-  
cil.

1. This august assembly was first established by Amphictyon, the son of Deucalion, and consisted of deputies, originally sent by the following states: the Ionians, Dorians, Perrhæbians, Bœotians, Magnesians, Phthians, Locrians, Malians, Phocians, Thessalians, Dolopes, and the people of Œta. Other cities, in process of time, sent also some of their citizens to the council of the Amphictyons. They met twice every year, in spring at Delphi, and in autumn at Anthela, a village at the distance of a few miles from Thermopylæ. The design of their meeting was to determine public quarrels, and decide the differences that happened betwixt any of the cities of Greece, when no other means were left of settling them. Before they entered on business they jointly sacrificed an ox, cut in pieces, to Delphian Apollo, thereby signifying the union and agreement of the cities which they represented. Their determinations were always received with great respect, and considered inviolable; the Grecians being always ready to join against those who rejected them, as common enemies.

Mode of pro-  
ceeding.

2. Every state was represented by two deputies, one of these, appointed by lot, bore the name of *Ἱερομνήμων*<sup>d</sup>, and was expected to attend to any business regarding religion which might come before the assembly. The other, styled *Πυληγόρας*, was

<sup>d</sup> See Mitford's Greece, vol. VI. p. 245.

elected by suffrage before every meeting of the council; and being generally a man of ability, was entrusted with the care of the political or judicial affairs which happened to be the subjects of discussion. The office of president of the council was always held by one of the Hieromnemons, who was probably elected by lot to that office.

3. In the time of Philip, king of Macedon, the Sacred war. Phocians, having ransacked and spoiled the Delphian temple, were, by a decree of the Amphictyons, invaded by the rest of the Greeks, as a sacrilegious and impious nation; and, after a ten years' war, deprived of the privilege of sitting amongst them, together with their allies the Lacedæmonians; and their vacant places were supplied by the Macedonians, who were admitted in return for the good service they had done in the Phocian war.

## BOOK II.

### OF THE RELIGION OF GREECE.

#### CHAP. I.

##### *The gods of Greece.*

1. THE Greeks probably derived their religion Whence the Greeks derived their religion. not from any one particular nation, but from the various nations which colonized the country. Thus the Thebans, who were a Phœnician colony, are supposed to have retained a great part of the Phœnician worship; the Athenians were instructed in the religion of Egypt by their founder Cecrops, who came from that country; and the Argives also are

thought to have learnt the Egyptian religion from Danaus.

Vast numbers of the Grecian gods.

2. The Grecians in general, and the Athenians in particular, were not content to worship their ancient deities, but frequently consecrated others of their own making; and, besides these, assumed into the number of their own the gods of all the nations with whom they had any commerce; so that even in Hesiod's time they had *thirty thousand gods*. So fearful were the Athenians of omitting any, that they erected altars to unknown gods; but no new deity was allowed to be worshipped without the approbation of the court of Areopagus. Hence it was that Socrates was condemned to death for worshipping strange gods; and that St. Paul, when he preached Jesus and the resurrection, was summoned to appear before the Areopagites, to give an account of his new doctrine.

Three classes of gods.

3. Of the deities worshipped by the Greeks, some were supposed to inhabit heaven, some the earth, and others the infernal regions. The gods of heaven were called Ἐπουράνιοι, Ὀλύμπιοι, Ἀθάνατοι. The subterranean gods Χθόνιοι, Ὑποχθόνιοι, Καταχθόνιοι. Those of the earth Ἐπιχθόνιοι. The twelve principal gods, called by the Greeks μεγάλοι θεοί, were, Jupiter, Apollo, Neptune, Vulcan, Mars, Mercury, Juno, Ceres, Minerva, Diana, Venus, and Vesta. The Athenians had the greatest veneration for these twelve gods; whose figures were painted on the portico of the Ceramicus. They also erected an altar in honour of them, called βωμὸς τῶν δώδεκα θεῶν.

4. *Jupiter*, Ζεύς, was called the father of gods <sup>Jupiter.</sup> and men, and was believed to govern heaven, and to direct the elements. Hence he was called Βασιλεὺς, *king*; Ὀμβριος, *god of showers*; Ὕετιος, *rainy*; Νεφεληγερέτης, *gatherer of clouds*; Ἀστεροπητῆς, Ἀστραπαῖος, *lightener*; Βρονταῖος, *thunderer*; Τερπικέραυνος, *that delights in the thunder*. Other epithets were also given to him relating to the wants of men, over which he was supposed to watch, as, Ξένιος, *god of hospitality*; Ἑταιρεῖος, *god of companionship*; Ἐφέστιος, *presiding over the hearth*; Φίλιος, *god of friendship*; Ὀρκιος, *god of oaths*; Ἰκέσιος, *god of suppliants*. He was said to be the son of Saturn and Ops; and is generally represented sitting on an ivory throne, and attended by an eagle.

5. *Apollo*, Ἀπόλλων, was the son of Jupiter and <sup>Apollo.</sup> Latona. He was the god of medicine, music, poetry, and eloquence. He is represented as a beardless youth, holding in his hand a bow or a lyre, and with his head surrounded by beams of light. One of the most common epithets was Πύθιος, because he destroyed the serpent Python with his arrows. He was also called Λοξίας, *oblique*; (from the course of the sun, or as some say from the obscurity of his oracles;) Ἀλεξίκακος, *averted of evil*; Ἀποτρόπαιος, *turner away from harm*; Ἐκατηβόλος, *far darting*; Τοξοφόρος, *bow-bearing*; Παιάν, *Pæan*, (derived from παίειν, *to strike*, or from παύειν,) because he caused diseases to cease.

6. *Neptune*, Ποσειδῶν, was the brother of Jupiter, <sup>Neptune.</sup> and god of the sea. He was generally represented

sitting in a chariot made of a shell, and drawn by sea horses or dolphins. His wife's name was Amphitrite. From his surrounding the earth he was called Γαίροχος. The epithets Ἀλιμέδων, *ruler of the sea*; Πόντιος, Ἐνάλιος, *of the sea*; Ἴππιος, *equestrian*, (because in his contest with Minerva he caused a horse to spring out of the ground,) were also given to him.

Vulcan.

7. *Vulcan*, Ἥφαιστος, presided over fire, and was the patron of all artists who worked iron and other metals. He was the son of Juno alone. His workshop was supposed to be in Sicily, under mount Ætna, where he was assisted in his labours by the Cyclōpes, one-eyed monsters. Venus was his wife. On account of his skill, he had the surname of Κλυτοτέχνης, *renowned artist*.

Mars.

8. *Mars*, Ἄρης, the god of war, was the son of Jupiter and Juno. He generally rode in a chariot drawn by furious horses, which the poets called Flight and Terror. He was surnamed Χάλκεος, *brazen*; Βαθυπόλεμος, *very warlike*, &c.

Mercury.

9. *Mercury*, Ἑρμῆς, the messenger of the gods, was the son of Jupiter and Maia. He conducted the souls of the dead into the infernal regions, and was the patron, not only of orators, merchants, and travellers, but also of thieves and pickpockets. He is generally represented with a winged cap, called *petasus*, on his head; winged sandals on his feet; and a winged rod, called *caduceus*, in his hand. He had also a short sword, called *herpe*. He had a vast number of surnames, such as Ἑμπολαίος, *patron of*



commerce; Δόλιος, *crafty*; Κυλλήνιος, *Cyllenian*, (from mount Cyllene in Arcadia;) Στροφαῖος, *keeper of the gate*, (from στροφεὺς, *a hinge*; others however derive it from στροφή, as referring to his *shuffling* character.) At Athens his images were merely square stones, with a head sculptured at the top of them.

10. *Juno*, Ἥρα, was the sister and wife of Jupiter. *Juno*. She is represented sitting on a throne, holding a sceptre in her hand, with peacocks beside her, and her attendant Iris (the goddess of the rainbow) behind her. Sometimes she appears in a car drawn by peacocks. She presided over marriage and childbirth, whence she was called Γαμήλιος. She was also called Βοῶπις, *ox-eyed*; (from her large eyes;) and Τελεία, *presiding over matrimonial rites*.

11. *Ceres*, Δημήτηρ, was the goddess of corn and *Ceres*. husbandry, and the mother of Proserpine. She was especially worshipped at Eleusis in Attica, where mysteries were celebrated in honour of her. She is represented with a garland of ears of corn on her head; holding in one hand a lighted torch, and in the other a poppy, which was sacred to her.

12. *Minerva*, Ἀθήνη or Παλλάς, (the latter of which *Minerva*. names she derived ἀπὸ τοῦ πάλλειν, from *brandishing* her spear,) came armed out of the head of Jupiter, which Vulcan had cleft open. She was the goddess of wisdom, of the arts, and of war. The owl and the cock were her favourite birds. She was the patroness of the city of Athens, which was called after her. In most of her statues she appeared in

armour, with a shield called *ægis* (on which was the head of Medusa) in one hand, and a spear in the other. She was called *Γλανκῶπις*, from her blue eyes; *Κληδοῦχος*, *keeper of the keys*<sup>e</sup>; *Ἐρυσίπολις*, *protectress of the city*, &c.; and had various other epithets, some of which were derived from the different temples in which she was worshipped, as *Χαλκίαικος*, from her brasen temple at Sparta.

Diana.

13. *Diana*, *Ἄρτεμις*, was the goddess of hunting, and sister of Apollo. She was also the patroness of chastity. She is represented as a tall virgin, armed with a bow and arrows, and attended by dogs. She was called *Εἰλείθυια*, (from *εἰλείθω*,) the goddess who was invoked to make children *come* into the world; *Κυνηγέτις*, *huntress*; *Ἰοχέαιρα*, *de-lighting in shooting arrows*, &c.

Venus.

14. *Venus*, *Ἀφροδίτη*, derived her Greek name from having sprung from the froth of the sea, (*ἀφρός*.) She was the goddess of beauty and love. She is generally represented, with her son Cupid, on a chariot drawn by doves, or at other times by swans and sparrows. She had many surnames, expressive of her origin, her propensities, and her power; such as *Οὐρανία*, *the heavenly*; *Ἡ ἐν κήποις*, *she of the gardens*; *Πάνδημος*, *public, common*, &c.

Vesta.

15. *Vesta*, *Ἑστία*, was the daughter of Rhea and Saturn; she was the goddess of fire; and was represented in a long flowing robe, with a veil on her

<sup>e</sup> To "bear the keys" was among the Hebrews as well as the Greeks a phrase expressive of power. See Isaiah xxii. 20—22.

head, holding in one hand a lamp or two-eared vessel, and in the other a javelin, or sometimes a paladium.

16. Among the inferior deities, the most remarkable were, *Pluto*, Πλούτων, the brother of Jupiter, and king of the infernal regions; the *Fates*, μοῖραι, (in Latin *parcæ*,) whose names were, Clotho, Lachesis, and Atropos; the nine Muses; and the *Furies*, Ἐρίννες, *avengers*; who were more generally called Εὐμερίδες, *benign goddesses*; as being a name more likely to propitiate their favour; their names were, Alecto, Megara, and Tisiphone: they were also called Σεμναὶ θεαὶ, *venerable goddesses*.

17. There were also heroes, called ἡμίθεοι, *demi-Heroes*, *gods*; such as Bacchus, Hercules, Castor, Pollux, &c.; men who, for their virtues whilst on earth, had been admitted after death into the society of the gods.

“ The influence which their religion had upon  
 “ the moral character of the people was perhaps of  
 “ a less exceptionable character than might have  
 “ been imagined. The stories of their errors and  
 “ crimes were indeed esteemed even by the vulgar  
 “ as little better than poetical fictions, and the gods  
 “ were considered to be on the whole superior be-  
 “ ings, who desired excellence, and abhorred and  
 “ sometimes punished crime <sup>f</sup>.”

<sup>f</sup> Heeren, *Political History of Ancient Greece*, chap. 3.  
 It may however be fairly doubted whether the moral character of the people were not more injured by the disgusting stories which were related of the adventures of the gods than it was benefitted by the wholesome restraint of religious fear.

## CHAP. II.

*Of their temples, altars, images, and asyla.*

Temples  
divided into  
two parts.

1. Temples were divided into two parts, the sacred and the profane; the former they called τὸ ἕσω περιῤῥαντήριον, the latter τὸ ἔξω. This περιῤῥαντήριον was a vessel filled with holy water, which was probably placed at the door of the temple, beyond which it was not lawful for any who was polluted (βέβηλος) to pass.

Altar.

2. The whole sacred edifice stood in an enclosure, τέμενος, which was generally laid out as a grove. The temple itself was called ναὸς and ἱερὸν, and contained βωμοὺς, *the altar*; πρόναον, *the porch*, in which usually stood an altar or image; ἄδυτον, *the shrine*, into which none but the priest entered; and σηκός, *an enclosure*, in the centre of the temple, which contained the image ἑ.

Shrine, &c.

Treasury.

3. There was also belonging to temples a place called ἀρχεῖον, in which were deposited both the treasure belonging to the temple, and the property of individuals who wished to place it there for security.

Altars.

4. Altars (βωμοὶ) were generally made of stone. Those of the celestial gods were much higher than

ἑ Most of these terms are used differently by different writers. Some, for instance, make no distinction between ναὸς and ἱερὸν; whilst others, as Thucydides and Pausanias, speak of them as distinct. The Scholiast on the former explains ἱερὸν to be the whole place consecrated to the god, and ναὸς that part in which the image stood. Some authors too consider ἄδυτον and σηκός as synonymous.

those of the terrestrial; and the altars of heroes (called ἑσχάραι) were lower than either, being raised but one step from the ground. In shape they were square, round, or oblong; and had horns at the four corners, to which the victims were bound. On the altar was engraven the name of the deity to whom it belonged. The infernal gods had no altars, sacrifices being offered to them in little trenches made for that purpose.

5. In the most ancient times the idols (ἁγάλματα) Statues. were shapeless stocks; afterwards they were of stone or wood, carved into the resemblance of a human form<sup>h</sup>, and represented in a position answering to the poetical description of the gods in Homer or some other writer. Sometimes statues were made of ivory, and even of silver and gold. During sieges the tutelary gods of towns were sometimes chained lest they should desert to the besiegers.

6. The temples, altars, and statues were accounted Asyla. so sacred, that to many of them the privilege of protecting offenders was granted; so that if any malefactor fled to them, it was accounted an act of sacrilege to force him thence, and they thought that his blood would be upon those who should do it. Hence those places were called ἄσυλα, from a priv. and σπυλάω, *spolio*.

7. There were also fields enclosed and dedicated Sacred enclosures.

<sup>h</sup> And thence called βρέτη (παρὰ τὸ βροτῶ ἑοικέναι, *because they resembled men*.) See Aristophan. Equites, v. 31, and the Scholiast.



to religious uses, called *τεμένη*<sup>i</sup>, the product of which was gathered in, and reserved for the maintenance of the priests, or other religious purposes, and *ἄλση*, sacred groves in which the gods were worshipped.

### CHAP. III.

#### *Of the ministers of religion.*

Number of  
priests in  
proportion  
to the wor-  
shippers.

1. There never appears to have been a separate order of priesthood among the Greeks. In small cities all the sacred offices were commonly executed by one person, who offered sacrifices, had the care of the temple, collected the revenues belonging to it, and had the management of other things relating to the worship of the gods. But where the worshippers were numerous, several priests were appointed, as well as other officers distinct from the priesthood.

A great va-  
riety of  
offices.

2. Of the different orders of priests it is impossible to speak with exactness; for not only had every god a different order of priests consecrated to him, but even the priests of the same god were very different, according to the diversity of place and other circumstances.

High priest.

3. The orders of priests were generally, however, as follows. *Ἀρχιερωσύνης*, the high priest, whose office it was to superintend the common priests, and to perform the more sacred rites of religion<sup>k</sup>.

<sup>i</sup> The word *τεμένος* signifies literally a place cut off from profane uses (from *τέμνω*). It is sometimes also taken for that part of the temple in which the image of the god stood.

<sup>k</sup> Among the Opuntians there were two chief priests, one

4. Παράσιτοι, so called because they were allowed Parasites. part of the sacrifices together with the priest. Their office was to collect from the husbandmen the corn allotted for public sacrifices. In later times the word *parasite* came to signify a *flatterer*; that is, one who, *for the sake of food*, condescends to adulation.

5. Κήρυκες, *criers*, who commanded silence at the Criers. commencement of a sacrifice, by repeating the word *εὐφημεῖτε*, or some similar expression; and dismissed the people when the sacrifice was concluded. They were also employed as butchers and cooks at sacrifices, and as ambassadors. At Athens there was a family named Κήρυκες, from Κήρυξ the son of Mercury, which was accounted sacred.

6. Νεωκόροι, (so called from *νεὸς*, a temple, and Νεωκόροι. *κορεῖν*, to keep clean,) whose business it was to adorn the temples, and look after the furniture of them.

7. Ναοφύλακες, whose charge it was to take care Ναοφύλακες. of the holy utensils, and to repair what went to decay.

8. There were also other priests, called πρόπολοι Πρόπολοι θεῶν, who always waited on the gods, and whose θεῶν. prayers the people desired at sacrifices.

9. None were admitted into the sacred offices Qualification for the priesthood. who were not sound and unblemished in body, and of good reputation. Their garments were to be without spot, and were generally very splendid;

for the celestial gods, the other for the δαίμονες or demigods. At Athens almost every god had a high priest. The Delphians had five chief priests.

and their heads were crowned with garlands of the tree most acceptable to the god, and sometimes with woollen fillets. The office of priesthood was hereditary in some families, such as the Εὐμολπίδαι at Athens, who possessed the privilege that the hierophant and other three functionaries at the performance of the Eleusinian mysteries should be taken from their family. The Κήρυκες, Εὐπατρίδαι, and Ἐτεοβουτάδαι at Athens, and the Ἀκεστορίδαι at Argos possessed similar hereditary privileges.

#### CHAP. IV.

##### *Of the Grecian sacrifices, offerings, and tithes.*

1. Sacrifices among the Greeks were of four sorts:

1. Εὐκραΐα or χαριστήρια, *vows or freewill offerings*; such were those promised to the gods before, and paid after, a victory; as also the firstfruits offered by husbandmen after harvest: 2. Ἰλαστικά, *propitiatory offerings*, to avert the anger of some offended deity: 3. Αἰτητικά, *petitionary sacrifices*, for success in any enterprise: 4. Τὰ ἀπὸ μαντείας, such as were imposed or commanded by an oracle or prophet.

Living creatures not offered in sacrifices at first.

2. In the ancient sacrifices there were neither living creatures offered, nor any thing costly or magnificent; but only herbs and plants burnt whole, with their leaves and fruit, before the gods. As soon however as animal food began to be used by men, instead of herbs and roots, they also began to sacrifice living creatures to the gods. Sacrifices are called in Greek θυσίαι and δῶρα. To sacrifice is

θύειν, προσφέρειν, or ἀναφέρειν θυσίας, and ποιεῖν. The poets use the verbs ῥέζειν and ἔρδειν.

3. The solemn sacrifices consisted of three things, Libation of pure wine. σπονδῇ, θυμίαμα, and ἱερεῖον. Σπονδῇ, a libation, from σπένδω, to pour forth, consisted of the purest wine, unmixed with water, and unpolluted by any accident in its manufacture. This wine was called ἔνσπονδον: the impure, ἄσπονδον. These libations were offered in cups full to the brim. To fill the cup was called ἐπιστέφειν κρατῆρα, to crown it.

4. Sometimes however they offered libations not Four sorts of mixed libations. of pure wine, and thence called νηφάλια ἱερὰ, sober sacrifices. These were of four sorts: 1. τὰ ὑδροσπονδα, libations of water; 2. τὰ μελίσπονδα, libations of honey; 3. τὰ γαλακτόσπονδα, libations of milk; 4. τὰ ἐλαιόσπονδα, libations of oil. These liquors were sometimes mixed. Libations were often offered without victims, but victims were rarely sacrificed without libations and salt.

5. Under the name θυμιάματα may be comprehended all the Unbloody sacrifices. unbloody sacrifices which were offered to the gods, with respect to the offering of which Homer uses the verb θύειν. These oblations in the earliest ages were simply herbs, acorns, &c. called in Greek τὰ θύη: afterwards frankincense and perfumes were employed. To this class also may be referred the οὐλοχύται, οὐλαί, or molæ salsæ, cakes of salt and barley, which they poured upon the altar before the victim was sacrificed. There was another sort of cake with horns, called from their

figure βόες, and usually offered to Apollo, Diana, Hecate, and the moon.

The victim.

6. The third and chief part of the sacrifice was *ιερείον*, the *victim*, which was required to be whole, perfect, and sound, without spot or blemish. The animals generally offered were the ox, (to sacrifice which was termed *βουθυτεῖν*,) the sheep, the pig, the goat, the cock, and the goose. It was requisite that the oxen should be five years old, and have never borne the yoke (*ἄζυγες*.) Pigs of five years old were also chosen, and sheep of two. The kinds of animals offered in sacrifice differed according to the gods to whom they were offered, and the circumstances of the persons who offered them. For instance, they offered white victims to the celestial gods, and black ones to the infernal. Almost every god had animals consecrated to him, and out of them sacrifices were often chosen. Choice was made of animals according to the disposition of the gods to whom they were offered. They also sacrificed to each god the animal which was considered an enemy to him: for instance, the sow to Ceres, because it rooted up the corn; the goat to Bacchus, because it destroyed the vines, &c. Human victims were also sometimes offered by the Greeks. With respect to the circumstances of the sacrificer, a shepherd would sacrifice a sheep; a neatherd an ox; a goatherd a goat, &c.: and this one general rule was observed, that sacrifices were to be answerable to the condition and quality of



the person by whom they were offered. Thus if a poor man could not afford a living ox, he was permitted to offer one made of flour. On the other hand, men of great wealth offered *hecatombs*, consisting of a hundred living victims; and *chiliombs*, in which a thousand were sacrificed. At Athens there was a sacrifice which consisted of three animals of different species offered at once: this sort of sacrifice was called *τριτύς*.

7. Every person who came to the solemn sacrifices was purified by water, which stood in a vessel called *περιρραντήριον*, and which had been consecrated by putting into it a burning torch taken from the altar. Holy water.

8. Persons guilty of notorious crimes, as incest, adultery, murder, &c. were not permitted to be present at the holy rites until they were duly purified; which was performed in three ways; 1. by drawing round the person a *squill* or *sea onion*; 2. by drawing a *whelp* round the person to be purified (this last ceremony was called *περισκυλακισμός* from *σκύλαξ*); and, 3. by eggs. He was also thrice besprinkled with water. Persons who had unexpectedly returned, after being thought dead, (*δευτερόποτμοι*), were purified by being let through the lap of a woman's gown, that so they might seem to be new born. Unclean persons were called *βέβηλοι*, *ἀλιτροί*, *ἀκάθαρτοι*, *ἐναγείς*, *ἀνόσιοι*, &c. To purify was expressed in Greek by the verbs *καθαίρειν* and *ἀγνίζειν*, whence are derived the nouns *καθαρμοὶ* and *ἀγνισμοί*.

Preparatory  
ceremonies.

9. Before the ceremonies were begun, the κήρυξ, or sometimes the priest, with a loud voice commanded the profane to depart; and all things being prepared, the *salted cake*, with the knife, and the crowns used to adorn the head of the priest, the horns of the victim, and the altar, were brought in a basket called *κανοῦν*. The victim, adorned with garlands, was then driven or led, sometimes with its horns gilded, and attended by musicians, to the altar.

Purification  
and prayers.

10. The priest then, turning to the right hand, went round it, and sprinkled it with meal and holy water: he besprinkled also those who were present, taking a torch from the altar, or a branch of laurel. This water was called *χέρνιψ*. The vessels also were purified with onions, eggs, and the like. The crier then proclaimed with a loud voice, *Τίς τῇδε; Who is here?* To which the people replied, *Πολλοὶ καὶ ἀγαθοὶ, Many and good.* After this they prayed, the priest having first exhorted them to join with him, saying, *Εὐχώμεσθα, Let us pray.* At this time also the crier commanded silence in these or the like words, *Εὐφημεῖτε· σίγα, σίγα πᾶς ἔστω λεώς.*

Mode of as-  
certaining  
the willing-  
ness of vic-  
tims.

11. Prayer being ended, the priest, having before examined all the members of the victim, proceeded now to examine whether it was sound within. To this end meat was set before it; and if it refused to eat, it was judged unsound. This being done, they made trial whether the victim was willing to be sacrificed to the gods, by drawing a knife from its forehead to its tail. If it struggled, it was re-

jected; but if it remained quiet, and signified its approbation by a nod, (which it was made to do by pouring water into its ear,) it was considered acceptable to the gods.

12. After this they prayed again; which being *προθύματα*. done, the priest took a cup of wine, and having tasted it himself, caused the company to do the like, and poured the remainder between the horns of the victim. After this, incense was strewed upon the altar. Part of the *οὔλαι*, or salted cakes, was then poured on the back of the victim, and the remainder upon the altar. All these were called *προθύματα*, as being offered before the victim.

13. Then the priest, or the *κήρυξ*, or sometimes, where no priest was present, the most honourable person in company, killed the victim, by cutting its throat with a knife called *μάχαιρα* and *σφαγίς*. If it escaped the stroke, or died unquietly, it was considered an unlucky omen. Manner of slaying the victim.

14. The victim being then opened by the *κήρυκες*, the priest with a long knife turned over the bowels, to observe and make predictions with them, (it being unlawful to touch them with his hands.) This ceremony was termed *σπλαγχνοσκοπία*, and he who performed it *σπλαγχνόσκοπος*. The blood was reserved in a vessel called *σφαγείον*, and offered on the altar. Wine and frankincense were then poured upon the fire, to increase the flame; and the thighs (which were considered as belonging to the gods) were laid on the altar, together with small pieces of flesh, cut from every part, as the *ἀπαρχαί*, or *first-* Inspection of the entrails.

*fruits* of the whole<sup>1</sup>: they also covered the thighs with fat, called in Greek *κνίσση*. Each of the parts offered in sacrifice was sprinkled with fine barley-meal.

Hymns.

15. Whilst the sacrifice was burning, the priest and the person who offered the victim jointly made their prayers to the god, with their hands upon the altar. Sometimes musical instruments were played, and hymns were sung, consisting of three stanzas or parts; namely, 1. *strophe*, which was sung in turning from east to west; 2. *antistrophe*, in returning from west to east; and 3. *epode*, which was the last part of the song. These hymns were called by the general name of *παῖνες*. The instrument most generally used at sacrifices was the flute.

Concluding feast.

16. The sacrifice being ended, the priest received his share; and some part of the victim was carried home, for good luck, by the sacrificer. This was termed *εὐγεία*, as conducing to their health and welfare. The sacrifice being ended, they generally made a feast in the temple, at which they offered the tongues of the victims to Mercury. After all, they returned thanks to the god for the honour of sharing with him in the victim; and then were dismissed by the *κήρυξ* in this or the like form, *λαοὶς ἄφεις*.

Difference between sacrifices offered to the celestial and those offered to the infernal deities.

17. It should be observed, that the sacrifices offered to the infernal gods differed from those offered to the celestial in the following respects: 1. *In the time*: they sacrificed to the celestial gods

<sup>m</sup> Homer expresses this by the verb *ωμοθετεῖν*. (Od. γ'. 456, &c.)

at sunrise, or at least in open day; but to the infernal about sunset, or even at midnight. 2. *In the dress of the sacrificers*; who, in sacrifices to the infernal gods, were clothed in black robes. 3. *In the colour of the victim*; which, in sacrifices to the infernal gods, was of a dark colour. 4. *In the manner of slaying the victim*: for if the sacrifice was to the celestial gods, the throat was turned up towards heaven; whereas in a sacrifice to the infernal gods, or to the heroes, it was killed with its throat thrust down towards the ground. 5. *In the manner of pouring out the blood*; which, in sacrifices to the infernal gods, was poured, not on an altar, but into a ditch.

18. Besides sacrifices, there were other sorts of Offerings. presents offered to the gods; such as crowns and garlands, garments, cups of gold, &c. These were commonly called ἀναθήματα, and sometimes ἀνακείμενα, from their being laid up in the temples. People who retired from any trade or profession, dedicated to the gods the instruments belonging to it. The tenth of spoils taken in war, and of many other things, were also claimed by the gods.

## CHAP. V.

### *Of the Grecian prayers, supplications, and imprecations.*

1. The ancient Greeks seldom engaged in any affair without first imploring the assistance of the gods: and even when they had no particular favour to ask, it was nevertheless their custom to recom-

Morning and  
evening  
prayer.



mend themselves to their several deities every morning and evening. Prayers were called in Greek εὐχαὶ, προσευχαὶ, δεήσεις.

Garb and behaviour of petitioners.

2. Their prayers to the gods, and their supplications to men, being performed for the most part with similar ceremonies, may be treated of together. Petitioners both to gods and men used to supplicate with green boughs in their hands, and crowns upon their heads, or garlands upon their necks. These boughs were commonly of olive or laurel, and were called ἱκτήριοι κλάδοι. Wool was wrapped around them. These fillets of wool were called στέμματα.

Modes of supplication.

3. With these boughs, and sometimes with their hands, they touched the knees of the statue or man to whom they addressed themselves. If they had some hopes, they touched the right hand, but never the left, that being considered unlucky: if they were confident of success, they touched the face or head. Sometimes they kissed the hands and knees, and even the feet, if they were very fearful. Another mode of supplication was by pulling the hairs off their heads, and offering them to the person to whom they prayed. Sometimes they kissed their own hands, and then stretched them towards the gods whom they worshipped. So generally was the custom of kissing practised by supplicants, that the word προσκυνεῖν, *to adore or worship*, signifies properly *to kiss*. They often put on rags, or mourning apparel, in order to excite compassion<sup>m</sup>.

<sup>m</sup> The Molossians had a peculiar manner of supplicating,

4. The postures which they used were different: Postures. sometimes they prayed standing, sometimes sitting, but generally kneeling. They not unfrequently even prostrated themselves on the ground before the images, altars, and sometimes the thresholds of the temples. Those who prayed to the celestial gods stretched out their hands towards heaven; those who invoked the infernal gods prayed with their hands pointed downwards; and the petitioners of the deities of the sea expanded their hands towards the sea.

5. The safest place for petitioners, either to gods or men, (next to the temples and altars,) was the hearth or fire-place, as being the altar of Vesta Temples, altars, and hearths, the safest place for petitioners. and the household gods. When they fled to the gods for refuge or help, they used first to crown the altars with garlands, and then to make known their desires to the deity. It was usual also to take hold of the altars.

6. With respect to the Grecian imprecations, the most dreadful were those pronounced by parents, Imprecations. priests, prophets, or other sacred persons. Hence it was customary for men condemned for any notorious crime to be publicly cursed by the priests.

different from that of all other countries; which was practised by Themistocles, when he was pursued by the Athenians and Lacedæmonians, and forced to cast himself on the protection of Admetus, king of that country: he held the young prince (who was then a child) in his arms, and in that posture prostrated himself before the king's household gods; that being the most sacred mode of supplication among the Molossians. *Thucyd.* I. 136.

Imprecations were thought so powerful, when duly pronounced, as to occasion the destruction, not only of single persons, but of whole families and cities. The Greeks called imprecations ἀραὶ and κατάραι.

## CHAP. VI.

### *Of the Grecian oaths.*

Twofold  
division of  
oaths.

1. It is probable that at first oaths (ὄρκοι) were only used upon weighty and momentous occasions, yet in process of time they came to be applied to every trivial matter; which has given occasion to the distinction of oaths into that which was called ὁ μέγας, and was used only on solemn occasions; and that which they termed ὁ μικρὸς, which was sometimes used merely as an expletive to fill up a sentence.

Gods by  
whom they  
generally  
swore.

2. The god who was thought more especially to preside over oaths was Jupiter; although it was usual to swear by them all, or any of them. The women commonly swore by Juno, Diana, or Venus, or νῇ τῶ θεῶ, *by the two goddesses*, i. e. by Ceres and Proserpine. Men generally swore by the god to whom the business which they had in hand, or the place in which they were, belonged. Sometimes, out of haste, they swore indefinitely by *any* of the gods, in this manner, Ὁμνυμι μὲν τινα τῶν θεῶν.

Other ob-  
jects by  
which they  
sometimes  
swore.

Others, thinking it unlawful to use the name of a god on every slight occasion, said no more than Ναὶ μὰ τὸν, *By*——. Sometimes they swore by inanimate creatures, as rivers, fountains, the sun, moon, and stars. Sometimes by the implements used in

their own professions, as the soldier by his spear. Sometimes by men, both living and dead; by their parents, children, and friends; and by the eyes, right hand, and head of those persons; or by their *safety*, σωτηρία; or their *misfortunes*, ἀλγέα; or their names.

3. The manner of taking oaths was sometimes by lifting up their hands to heaven. In the μέγας ὄρκος <sup>Manner of taking oaths.</sup> they frequently laid their hands upon the altar. Besides this, in all solemn leagues and covenants they sacrificed to the gods by whom they swore; offering for the most part a boar, ram, or goat; sometimes all three; and now and then a bull or lamb. The ceremonies performed on such an occasion were these: they first cut some of the hair off the victim's head, and gave part of it to all present, that all might share in the oath. After this they invoked the gods to be witnesses of their agreement, and to punish the person that should first violate his oath. They then killed the victims by cutting their throats; hence the phrase ὄρκια τέμνειν, *to make a covenant*.

4. After this they made a libation of wine, which <sup>Libation.</sup> was at this time mixed, to signify the conjunction and concord between the parties; then, praying again to the gods, they poured it forth, requesting that whoever should first break his oath might have his blood or brains poured out in the same manner. The flesh of the victim was not eaten, as at other sacrifices, but buried in the ground, or cast into the sea.

Ordeal.

5. Besides the usual oaths, they had other ways of clearing themselves from the imputation of crime; such as creeping upon their hands through the fire, holding in their hands red hot iron, &c.

Perjured person held in abhorrence.

6. All the ancient Greeks expressed a great regard for oaths, and a horror of those who violated them; so that the term *εὖορκος*, *one who keeps his oaths*, is commonly used for *εὐσεβής*, *a pious person*; and, on the contrary, when they wished to express a wicked, profligate wretch, they called him *ἐπίορκος*, *perjured*. The gods too, and even inanimate beings, were supposed to avenge the violation of oaths taken in their names. Notwithstanding all this, the Greeks were too apt to violate this solemn obligation; particularly the Thessalians, Locrians, and Lacedæmonians, who were all proverbial for their contempt of oaths.

## CHAP. VII.

### *Of the Grecian Divination in general.*

Artificial and inartificial divination.

1. Those to whom the gods were supposed to reveal future events were called *μάντεις*, and the word *μαντική* is used as a general name for all sorts of divination. It is divided by Plato, Aristotle, &c. into two sorts; one of which is called *ἄτεχνος*, *inartificial*; the other *τεχνική*, *artificial*. With the former of these two sorts all were indued who delivered oracles and foretold future events by inspiration, without observing external signs or accidents. The latter was called *artificial*, because it was not obtained by immediate inspiration, but was the



effect of experience and observation, as soothsaying ; or depended chiefly upon human art, invention, or imposition : such was divination by lots.

2. The different modes by which men became acquainted with futurity were as follows: the inartificial were, oracles and theomancy ; the artificial were, divination by dreams, by sacrifices, by birds and other animals, by lots, by ominous words and things, by appearances in the heavens, and magic.

Different  
modes of  
each.

### CHAP. VIII.

*Of the two sorts of inartificial Divination ; namely,  
Oracles and Theomancy.*

1. Of all the sorts of divination, oracles had always the greatest repute, as being supposed to proceed in a more immediate manner from the gods. The principal oracles were those of Jupiter, of Apollo, of Trophonius, and of Amphiaraus, besides a number of inferior ones in different parts of Greece.

Oracles.

2. The most ancient oracle of Greece was that of Jupiter, at Dodona in Thesprotis, where the oaks and beeches in the sacred grove spoke with a human voice ; a miracle which is easily explained, by supposing that the priests concealed themselves in the hollows of those trees, and spoke from thence. It was also said that the oracles were delivered by two doves, a circumstance which may be explained by the word *πελείαδες*, signifying in the language of that country, “*old women*” as well as doves. Dodona was celebrated for its fountain, at which torches were

Oracle of Ju-  
piter at Do-  
dona.

lighted, and for its caldron which sent forth a continual sound, occasioned by the wind or some other cause ; hence the proverb *χαλκεῖον Δωδωναῖον*, applied to a very talkative person. There was another very ancient oracle of Jupiter in Crete, and one at Elis.

Oracle of  
Apollo at  
Delphi.

3. The oracles of Apollo were not only the most numerous, but of the greatest repute ; and amongst them the most celebrated of all was that of Delphi. It is said to have been discovered by means of some goats, which, whilst browsing on mount Parnassus, were observed to be seized with strange antics whenever they approached the mouth of the cavern in the mountain. This oracle was very ancient, and flourished above a hundred years before the Trojan war. The responses of the oracle were delivered by a woman called Pythia, who, after having washed her body, and especially her hair, in a fountain called Castalis, and having shaken the laurel tree which grew by it, and sometimes eaten the leaves, seated herself on a sacred tripod, on which was placed a lid of a circular figure with a hole in it, called *ὄλμος*, and thence delivered her prophecies with the voice and manner of a maniac. The time of consulting this oracle was anciently only one month in the year ; afterwards the opportunities were more frequent, but never oftener than once a month. The answers were always delivered in Greek, and for many ages in hexameter verse. The city of Pytho or Delphi was situated on the little plain which surrounded that cleft in the ground over which the tripod was placed. This spot was supposed by the

ancients to be the middle of the world, because two eagles dispatched by Jupiter at the same moment from the two extremities of the heavens are said to have met there; hence it was called γῆς ὀμφαλὸς, the navel of the earth. The first temple, concerning the building of which nothing is known, was succeeded by an edifice of stone, which was accidentally burnt in the first year of the fifty-eighth olympiad, B. C. 548. The Amphictyons then engaged to build another for 300 talents, one fourth of which sum was to be paid by the Delphians. The Alcmaeonidæ, an Athenian family, having agreed to construct the edifice of Porine stone, afterwards substituted Parian marble for the front, a circumstance which is said to have given them considerable influence at Delphi. The temple of Delphi was full of magnificent offerings<sup>o</sup>, presented by those who had

<sup>o</sup> A few of the most remarkable of these offerings were, 1. a brasen bull sent by the inhabitants of Corcyra; 2. nine statues presented by the Tegeatæ after a victory over the Lacedæmonians. 3. The statues of the principal Lacedæmonian officers, twenty-eight in number, who fought at Ægos-Potamos. 4. Thirteen statues by Phidias, presented by the Athenians after the battle of Marathon. 5. A statue twelve cubits high, holding an ornament of a ship, presented by the conquerors at Salamis. In the temple were several small edifices, used as treasuries by different nations. Of all these treasuries, that of the Corinthians was the richest. The temple also contained the splendid presents of Gyges and of Cræsus, kings of Lydia, consisting of gold and silver vases, a lion of gold (damaged by the burning of the second temple) &c. &c. The amount of treasure when the Phocians seized on the temple was estimated at 10,000 talents.—*Voyage du jeune Anacharsis, par l'Abbé Barthelemi*, tom. ii. c. 22.

at different times consulted the oracle. The most remarkable of the Pythian responses are those which Herodotus records as having been delivered to the Athenians before the invasion of Xerxes, to Cræsus, Lycurgus, Glaucus the Spartan, &c. There was however no difficulty in bribing the Pythia. The oracle at Delphi had lost its reputation at the commencement of the Christian era, and is said to have ceased altogether from the time when Nero, annoyed at one of its responses, polluted it by killing men in the mouth of the cavern, out of which the sacred inspiration ascended. Apollo had also a famous oracle at Delos, to which the Athenians made a pilgrimage every year, in commemoration of a vow made by Theseus, when he was sent into Greece to be devoured by the Minotaur. The persons employed on this occasion were called *θεωποῖ*, and the ship which conveyed them (being the same which carried Theseus to Crete) *θεωπῆς*. There was also an oracle of Apollo Didymæus, (so called from the *double* light imparted by him to mankind.) The place of it was also called Didyma, and belonged to the Milesians. It was also called the oracle of the Branchidæ, from Branchus, a son or favourite of Apollo. This temple was burnt by Xerxes, but rebuilt by the Milesians after the defeat of the Persians. Apollo had also oracles at Abæ in Phocis, at Claros in Ionia, and a vast number of other places.

Oracle of  
Trophonius  
at Lebadea.

4. The oracle of Trophonius was delivered in a cave underground at Lebadea, a city of Bœotia,



where Trophonius is said to have buried himself alive. This oracle was first brought into repute in consequence of some Bœotians, who had gone to consult the oracle at Delphi on account of a long continued drought, having been told by Apollo to go home and consult Trophonius at Lebadea.

5. The oracle of Amphiaraus was about twelve stadia distant from Oropus, a city on the confines of Attica and Bœotia. The temple was erected on the spot where Amphiaraus, on his way to the Theban war, was swallowed up with his chariot and horses. There was here a remarkable altar, divided into five parts, each of which was sacred to a variety of gods. Those who came to consult the oracle were first purified by offering sacrifices to Amphiaraus and all the other gods whose names were inscribed on the altar. They then offered a ram to Amphiaraus, and went to sleep, lying on the victim's skin, and in that posture expected a revelation by dream. Near the temple was a fountain, into which those who, by the advice of the oracle, had recovered out of any disease, were to cast a piece of coined gold or silver.

Oracle of  
Amphiaraus  
near Oropus.

6. Among the inferior oracles may be remarked that of Æsculapius, at Epidaurus in Peloponnesus, famous for curing diseases; the remedies of which were revealed in dreams.

Oracle of  
Æsculapius.

7. The other sort of inartificial divination was *theomancy*, *θεομαντεία*, which is a compound word, consisting of two parts, by which it is distinguished from all other sorts of divination: by the former

Theomancy.



(θεός) it is distinguished from artificial divination, which does not proceed immediately from the gods, being the effect of experience and observation ; by the latter (μαντεία) it is opposed to oracular divination, which was confined to a stated place, whereas the θεομάντεις were free and unconfined. There were three sorts of them among the Greeks, distinguished by three distinct manners of receiving the divine inspiration. 1. One sort were possessed with prophesying demons, which lodged within them, and spoke out of the bellies or breasts of the possessed persons, who all the while remained speechless. They were called from this circumstance ἐγγαστρίμυθοι Εὐρυκλείς, from Eurycles, the first who practised this art at Athens, and Πύθωνες, from Πύθων, a prophesying demon. 2. The second sort of θεομάντεις were called ἐνθουσιασταὶ, ἐνθραστικοὶ, and θεοπνευσταὶ, who differed from the former in not containing the deity within them, but being merely inspired and instructed by him. 3. A third sort were the ἐκστατικοὶ, or those who were cast into trances or ecstasies, during which the soul was supposed to have left the body, and to have had strange revelations, which they related on coming to themselves. Under this head may be classed the prophecies which dying men were believed to utter when the soul was on the point of taking its departure from the body.

## CHAP. IX.

*Of the seven sorts of artificial Divination.*

1. Revelations by *dreams* were of three sorts. Three sorts of revelations by dreams.  
 1. Χρηματισμός, when the gods or spirits, in their own or under any assumed form, conversed with men in their sleep. 2. Ὀράμα, in which the images of things that were to happen were plainly represented in their own shape or likeness. 3. Ὀνειρος, in which future events were revealed by types and figures. Those who expected dreams used to sacrifice to Mercury before they went to bed ; and if any frightful or obscure dream appeared, they used to disclose their fears to some one of the gods.

2. Divination by *sacrifices*, called *ιερομαντεία*, or *ιεροσκοπία*, was divided into different kinds, according to the diversity of the materials offered to the gods. They first made conjectures from the external parts and motions of the victim ; then from its entrails, from the flame in which it was consumed, from the cakes and flour, from the wine and water, and several other things. Unlucky omens were when the beast was drawn by force to the altar, or escaped by the way, or struggled violently, or especially when it died suddenly, without being struck by the knife ; lucky omens were when the victim seemed to meet its fate willingly. The omens derived from an examination of the entrails were unlucky, when the liver, or heart, or any other of the intestines, happened to be unsound, or when any part was wanting. It was also a very bad omen if

the entrails palpitated after the dissection of the victim. In divination by the fire of the sacrifice, good signs were when it burnt bright and purely, without smoke, and speedily consumed the victim. In a word, in all cases, if things appeared perfect and natural, the omens were good, if imperfect or unnatural, the omens were bad.

Divination  
by birds.

3. The omens given by *birds* were called by the Greeks ὄρνιες, οἰωνοὶ, &c., and those who observed them, ὀρνεοσκόποι, οἰωνοπόλοι, &c. The Grecian augurs, being clothed in white, with crowns of gold on their heads, made their observations with their faces turned to the north. The omens which appeared towards the east were considered fortunate; those towards the west, unlucky. Some birds, as the eagle and the dove, were considered fortunate; others, as the hawk, the swallow, and the owl, were unfortunate. A great deal also depended on the situations in which they were seen, and the manner in which they behaved. Those birds, of which the flight was observed by the augur, were called τανυπτέρυγες, in Latin, *alites*; those which gave omens by their voices and singing were called ὠδिकाὶ, or *oscines*. Owls, although unlucky every where else, were lucky at Athens, being sacred to Minerva, the protectress of the city. Many sorts of beasts and insects were also ominous.

Lots.

4. Of *lots*, there were two sorts most in use, viz. στιχομαντεία and κληρομαντεία. The first of these was a sort of divination by verses, which were written upon little slips of paper, and being put into a ves-

sel, were drawn out, and supposed to reveal their fate to those who drew them. Sometimes they took the works of a poet, and opening in one or more places, accepted the first verse they met with for a prediction. *Κληρομαντεία* was a sort of divination in which they made conjectures by throwing *τοὺς κλήρους*, *lots*. They cast these lots into a vessel, and having made supplication to the gods to direct them, drew them out, and, according to their characters, conjectured what should happen to them. The lots were usually black and white beans, or pebbles, or dice, distinguished by certain characters. All lots were sacred to Mercury.

5. *Ominous things* were of two sorts; 1. internal, Two sorts of ominous things. or those which affected the person himself; 2. external, which only appeared to men, but did not affect their persons. Under the first head may be classed, marks upon the body, panic fears, (so called because attributed to Pan,) palpitations, and sneezing. Under the second may be reckoned, sudden blazes of light, sweating or falling down of images, monstrous and frightful births, *omens* offering themselves in the *way*, (*ἐνόδια σύμβολα*,) such as meeting an eunuch, a black, an ape, a snake, a hare crossing the way, &c., and particularly a weasel crossing the road, which was considered very unlucky. To these may be added, omens which happened at home, as the spilling of salt, the coming in of a black dog, &c. Lastly, *unlucky words* were so carefully avoided, Ominous words. that, instead of *a prison*, men talked of *a dwelling*, instead of calling the furies *Ἐρινύες*, *the aveng-*

ers, they called them Εὐμενίδες, the *benign goddesses*; and so in a hundred other instances. This way of speaking prevailed chiefly at Athens. The way to avert an evil omen was, if it appeared in the form of an animal, to kill it; or if it was an unlucky speech, to retort it upon the speaker, by saying, εἰς κεφαλὴν σοι, *may it fall on thy own head*. It was usual also to spit into their bosoms on meeting an unlucky omen; and lastly, they often desisted from what they were doing, and began it afresh. It may be remarked in this place, that certain days were reckoned fortunate, others unlucky.

Appearance  
in the hea-  
vens.

6. *Appearances in the heavens* were either unlucky in themselves, as eclipses of the sun and moon; or they were fortunate or unfortunate according to the quarter of the heavens in which they appeared. Under this last head may be reckoned lightnings, meteors, &c. Earthquakes were always unlucky: thunder was lucky when heard on the right hand, unlucky when heard on the left.

Magic and in-  
cantation.

7. The last sort of artificial divination was that *by magic and incantations*; the principal kinds of which were, νεκρομαντεία, in which answers were given by the *dead*; ὑδρομαντεία, or divination by *water*, in which they observed the swellings, colour, &c. of the water; λεκανομαντεία, in which they threw stones into a *bason*, and invoked the demon, who answered them in a small voice proceeding out of the water; ἀλεκτρομαντεία, in which they wrote in the dust the twenty-four letters of the alphabet, and laid a grain of wheat or barley on each of them;



a cock, magically prepared, was then let loose among them, and those letters out of which he picked the corns being joined together, were thought to declare whatever they were desirous of knowing; *φαρμακεία*, which was usually performed by certain enchanted compositions of herbs, minerals, &c. To which may be added, *βασκανία*, *fascination*, in which the malignant influence darted from the eyes of envious persons was supposed to infect the air, and to penetrate the bodies of animals. There were various other sorts of magical arts, and a vast number of specifics for avoiding their malignant influence.

## CHAP. X.

### *Of the Grecian Festivals in general.*

1. Festivals were instituted on four accounts; Festivals instituted on four accounts.  
 1. in honour of the gods, to whom, besides the worship every day paid them, some more solemn times were set apart; 2. in order to obtain some special favour from the gods, or to induce them to avert some evil, as famine or pestilence; 3. in memory of deceased friends, of those who had done any remarkable service to their country, or of those who had died in defence of it; 4. festivals were instituted as times of ease and rest to labourers.

2. The ancients had few or no festivals besides those after harvest and vintage; but in later ages, Festivals in modern times very numerous. when there were almost as many gods as men, a vast number of games, processions, and ceremonies were introduced, and celebrated at the expense of the public. At Athens they used to compel those who

were thought to have too much wealth to contribute towards the defraying the expenses at public festivals.

## CHAP. XI.

### *The most remarkable Grecian Festivals.*

1. The Grecian festivals were so numerous as to render it impossible, in so small a work as the present, to do more than specify a few of the most remarkable among them. A very complete list, occupying nearly eighty octavo pages, may be found in Potter's *Archæologia Græca*.

**Anthesteria.** ANΘΕΣΤΗΡΙΑ, an Athenian festival, observed in honour of Bacchus, upon the eleventh, twelfth, and thirteenth days of the month Anthesterion. The first day was called Πιθοιγία, ἀπὸ τοῦ πίθους ὄγειν, i. e. *because they then tapped their barrels*. The second day was called Χόες, from the measure χοὰ, because every man drank out of his own vessel. The third day was called Χύτροι, from χύτρα, a *pot*, which was brought forth full of all sorts of seeds, which were accounted sacred to the infernal Mercury. During these days the slaves were allowed to drink and make merry.

**Apaturia.** 2. ΑΠΑΤΟΥΡΙΑ, a festival first instituted at Athens, and from thence derived to the rest of the Ionians, except those of Ephesus and Colophon. It received its name from ἀπάτη, *deceit*, in memory of a stratagem by which Melanthius, king of Athens, overcame Xanthus, king of Bœotia. The festival was celebrated in the month Pyanepsion, and lasted three

days. The first was called Δορπία, from δόρπος, a *supper*, because on that day, at evening, each tribe had an entertainment. The second day was named Ἀνάρρυσις, ἀπὸ τοῦ ἄνω ἐρύειν, because on that day sacrifices were offered to Jupiter and Mercury, in which the heads of the victims *were turned upwards*. The third day was named Κουρεῶτις, from κοῦρος, a *youth*, or rather from κουρά, *shaving*, because the young men, who until that time had remained unshaved, had their hair cut off previously to being registered.

3. ΒΟΗΔΡΟΜΙΑ, an Athenian festival, called ἀπὸ Boëdromia. τοῦ βοηδρομεῖν, (*from coming to help*), because it was instituted in memory of Ion, the son of Xuthus, who came to the assistance of the Athenians when they were invaded by Eumolpus, the son of Neptune, or, as Plutarch says, in memory of a victory obtained by Theseus over the Amazons.

4. ΔΙΑΜΑΣΤΙΓΩΣΙΣ, a solemnity at Sparta in honour of Diana Orthia, so named ἀπὸ τοῦ μαστιγοῦν, *from whipping*, because it was usual to whip boys upon the altar of the goddess. The origin of this custom is not distinctly known: probably it was designed for no other end than to accustom the Spartan youth to endure pain. Those who died under this discipline were buried at the public expense, with garlands on their heads.

5. ΔΙΑΣΙΑ, a festival at Athens in honour of Jupiter, surnamed Μελίχιος, *the propitious*. It was so called ἀπὸ τοῦ Διὸς καὶ τῆς ἄσης, *from Jupiter and misfortune*, because by making supplications to Ju-

piter they obtained protection from dangers and misfortunes. It was celebrated about the latter end of the month Anthesterion.

Dionysia.

6. ΔΙΟΝΥΣΙΑ, solemnities in honour of Διόνυσος, *Bacchus*, observed at Athens with great splendour. These festivals were almost innumerable in different parts of Greece. Upon one of the solemnities of the god at Athens, the procession was led by a crowd of persons, of both sexes, dancing in ridiculous postures, and shouting Εὐοῖ Βάκχε, Ἴὼ Βάκχε, &c. After them came persons carrying sacred vessels; then a select number of honourable virgins, called *Κανηφόροι*, because they carried little *baskets* of gold, filled with all sorts of fruit. Next was the *Περιφαλλία*, being a company of men carrying *τοὺς φαλλοὺς* at the end of poles. After these followed the *Ἰθύφαλλοι*, in women's apparel, and imitating the gestures of drunken men. There were also persons called *λικνοφόροι*, because they carried the *λίκνον*, or mystical fan of *Bacchus*.

Eleutheria.

7. ΕΛΕΥΘΕΡΙΑ, a festival in honour of Jupiter Eleutherius, or the assertor of liberty, celebrated every fifth year at Plataea, by delegates from almost all the cities of Greece, in commemoration of the victory obtained at Plataea over Mardonius by the Grecian forces.

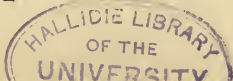
Eleusinia.

8. ΕΛΕΥΣΙΝΙΑ, the most celebrated and mysterious solemnity of any in Greece<sup>p</sup>; whence it was

<sup>p</sup> Besides the popular religion, Greece possessed also a religion of the initiated preserved in the mysteries. All the mysteries of the Greeks, as far as we are acquainted with them,

often called, by way of eminence, *Μυστήρια*, the Eleusinia. *mysteries*, and so superstitiously careful were they to conceal the sacred rites, that if any person divulged any part of them, he was put to death as a public offender. This festival was celebrated at Eleusis, in Attica, every fifth year, and also in some other parts of Greece. The sacred rites were in honour of Ceres and Proserpine. Persons of all ages, and both sexes, were admitted to them, provided they were citizens, and not stained with any heinous crime. The mysteries were of two sorts, *the lesser mysteries*, which were celebrated in the month Anthesterion, at Agræ, a place near the river Ilissus; and *the greater*, which were observed in the month Boëdromion, at Eleusis, an Attic borough, from which Ceres was called Eleusinia. The

were introduced from abroad. Ceres had long wandered over the earth before she was received at Eleusis, and erected her sanctuary there. Her secret rites at the Thesmophoria, according to the account of Hesiod, were first introduced by Danaus, who brought them from Egypt to the Peloponnesus. The mysteries exercised a great influence on the spirit of the nation, not of the initiated only, but of the great mass of the people. They preserved their reverence for sacred things, and this gave them their political importance. These mysteries indeed had their secrets, to which none but the initiated were admitted; but they had also their public processions, of which all the people were spectators. *Heeren's Polit. Hist. of Greece*, chap. 3.—Professor Heeren is also of opinion, that when the gods were made moral agents by Homer and Hesiod, the mysteries were invented as the only means of perpetuating their symbolical character. Probably in later times the secret doctrines taught in the mysteries degenerated into mere forms and an unmeaning ritual.





lesser mysteries were generally used as a preparative to the greater, into which persons were initiated after the lapse of a year. The chief officer that attended at the initiation was called *Ἱεροφάντης*, *a revealer of holy things*: he had three assistants; *Δαδοῦχος*, *the torch-bearer*, *Κήρυξ*, *the crier*, and *Ὁ ἐπὶ τῷ βωμῷ*, *he who ministered at the altar*. *Ἱεροφάντης* is said to have been a type of the great Creator of all things; *Δαδοῦχος* of the sun; *Κήρυξ* of Mercury; and *Ὁ ἐπὶ τῷ βωμῷ* of the moon. There were also certain public officers, whose business it was to take care that all things were performed according to custom. The principal of these was called *βασίλεις*, who was one of the archons; and besides him there were four *ἐπιμεληταὶ*, *curators*, and ten *ιεροποιοὶ*. The festival continued nine days.

Hephæstia.

9. *ΗΦΑΙΣΤΕΙΑ*, an Athenian festival in honour of Vulcan, at which there was a race with torches, called *ἀγὼν λαμπαδοῦχος*, in the Academy. The victory was his who carried the torch lighted to the end of the race.

Thesmo-  
phoria.

10. *ΘΕΣΜΟΦΟΡΙΑ*, a festival in honour of Ceres, surnamed *Θεσμοφόρος*, *the lawgiver*, because she was the first that taught mankind the use of laws. It was celebrated by freeborn women, whose husbands defrayed the charges of the solemnity. They were assisted by a priest called *Στεφανοφόρος*, because his head was adorned with a crown during the sacrifices; and by certain virgins, who were maintained at the public charge in a place called *Θεσμοφορεῖον*.

The festival began upon the fourteenth day of Pyanepsion, and lasted until the seventeenth.

11. KAPNEIA, a festival observed in most of the Carnea. cities of Greece, but especially at Sparta, in honour of Apollo, surnamed Carneus, from a beautiful youth called Carnus, or perhaps from one Carnus an Acarnanian, whom Apollo instructed in the art of divination. The festival lasted during nine days, beginning upon the thirteenth of the month Carneus, which answered to the Athenian Metageitnion. It was an imitation of the method of living and discipline used in camps.

12. ΜΑΙΜΑΚΤΗΡΙΑ, solemn sacrifices offered by Mæmacteria. the Athenians in Mæmacteron, which was a winter month, to Jupiter, to induce him to send mild and temperate weather; because he was usually taken for the air or heavens, and therefore thought to preside over the seasons.

13. ΠΑΝΑΘΗΝΑΙΑ, an Athenian festival in ho- Panathenæa. nour of Minerva, the protectress of Athens. There were two solemnities of this name; the *great Panathenæa*, which was celebrated once in five years, beginning upon the twenty-second of Hecatombæon: the other was called *the lesser*, and was kept every third, or perhaps every, year, beginning upon the twenty-first of Thargelion. A variety of games were celebrated during both these festivals; such as foot and horse races, musical contests, and particularly the *Pyrrhic* dance, which was performed by young boys in armour, in imitation of Minerva, who, in triumph over the vanquished sons of Titan,

danced in that manner. At the great festival, Minerva's sacred πέπλος, or garment, was carried in procession.

Pyanepsia.

15. ΠΥΑΝΕΨΙΑ. An Athenian festival, so called ἀπὸ τοῦ ἔψειν πύανα, (*from boiling pulse*) which they do on that day. The festival was instituted by Theseus to commemorate the entry into the city of the youths that returned with him safe from Crete. They say that the custom of boiling pulse arose from the young men having put all that remained of their provision into one common pot, and feasted from thence.

Scirophoria.

14. ΣΚΙΡΟΦΟΡΙΑ. An anniversary at Athens in honour of Minerva, or as some say of Ceres and Proserpine. The name is said to be derived from σκίρον, (*an umbrella*), which at this time was carried in procession by the priest of Erectheus.

## CHAP. XII.

*Of the public games in Greece, and the principal exercises used in them.*

Four solemn  
celebrations  
of games in  
Greece.

1. There were four public and solemn games, which were peculiarly termed ἱεροὶ, *sacred*, and were attended by crowds of spectators from every part of Greece. Certain judges were appointed to preside at these games, and adjudge the prizes to those who merited them. These judges were called ἀθλοθέται, and also ῥαβδοῦχοι, from the *rod* which they carried in their hands.

2. The principal exercises used in them were

comprehended in the word *πένταθλον*, which consisted of the five exercises contained in this verse: The five Exercises used in the games.

ἄλμα, ποδωκίην, δίσκον, ἄκοντα, πάλην :

i. e. *leaping, running, throwing, darting, and wrestling*. Instead of darting, some mention *boxing*. In fact, *πένταθλον* seems to have been a common name for any five sorts of exercise performed at the same time.

3. ἄλμα, *leaping*, was performed with weights Leaping. upon their heads and shoulders, or in their hands. The place from which they leaped was called *βατήρ* ; that to which they leaped, *τὰ ἐσκαμμένα*, because it was marked by *digging* up the earth.

4. Δρόμος, *running*, was performed on a course Running. called *στάδιον*, being of the same extent with the measure of that name, which contains 125 paces. The stadium had two boundaries ; the one where the course began, the other where it ended. The former, or starting place, was called *ἄφεςις, βαλβίς, γραμμὴ*, &c. ; and the latter, or goal to which they ran, *τέλος, τέρμα, γραμμὴ* and *ἄκρα γραμμὴ*. He who arrived first at the goal received a prize called *ἄθλον* and *βραβεῖον*. Sometimes the length of it was increased, and then it was called *δόλιχος*. Sometimes they ran in armour, and were called *ὀπλιτοδρόμοι*.

5. Δίσκος was a *quoit* of stone, brass, or iron, Quoits. which they threw by the help of a thong put through the middle of it. Persons who played at this game were called *δισκόβολοι*.

6. ῥίψις, *darting*, was performed either with a Darting. javelin or rod, which they threw out of their naked

hands, or by the help of a thong tied through the middle of it: the doing of which was termed ἀκόντισμα. Or sometimes with an arrow or little javelin, which was shot out of a bow, or cast out of a sling: the act of doing which was called τοξική.

Wrestling of  
two sorts.

7. Πάλη, *wrestling*, was of two sorts: ὀρθία πάλη, in which the combatants stood upright, and the victory was adjudged to him who gave his adversary three falls<sup>q</sup>. It was performed in the xystus or covered portico, where two wrestlers naked, anointed with oil and sprinkled with dust<sup>r</sup>, endeavoured to throw each other down; and ἀνακλινοπάλη, in which the combatants voluntarily threw themselves down, and continued to fight upon the ground, by pinching, biting, scratching, and in all ways annoying one another. He who was vanquished signified that he yielded by lifting up his finger; hence the proverbial expression αἶρε δάκτυλον, “*acknowledge yourself defeated.*” Theseus improved this exercise of wrestling into an art. The words used to express this sort of contest were θλίβειν, κατέχειν, καταβάλλειν, ῥῆξαι, μέσον ἔχειν, συνέχειν, and ἀντιλαμβάνεσθαι.

Boxing.

8. Πυγμακή, *boxing*, (from πῦξ, a fist,) was performed by combatants who held in their hands balls of stone or lead called σφαῖραι. Their hands and arms were also surrounded with thongs of leather called *cestus*, (ἱμᾶς βοειῶς.) Those who prepared themselves for this exercise rendered themselves as

<sup>q</sup> Whence the victor was called τριακτῆρ (Æschyl. *Agamemnon*. 180.)

Hence the phrase ἀκονιτὶ νικᾶν, to conquer without labour.



fat as possible before they engaged. Boxers aimed their blows principally at the face of their adversary. The effects of these blows were called *ὑπώπια*. The two exercises of wrestling and boxing were comprehended under the term *παγκράτιον*.

9. Besides these games, there were horse-races, Horse races. which were either performed by single horses, called *κέλητες*, or by two horses, on one of which they performed the race, and leaped on the other at the goal. These men were called *ἀναβάται*. There were also chariot-races, in which all the horses, whatever their number might be, were placed side by side. The principal part of the charioteer's skill consisted in avoiding the goals. There were also contests of music, poetry, recitation, &c.

10. The names of the four sacred games were, the Olympian, Pythian, Nemean, and Isthmian Olympic, the Pythian, the Nemean, and the Isthmian. The Olympic games were so called from Olympic Jupiter, in whose honour, it is said, they were first instituted by Hercules. After having been laid aside for many years, they were reinstituted by Iphitus, who was contemporary with Lycurgus, the Spartan legislator, about 884 years before Christ. After this time the Olympiads were again neglected until the time of Choræbus, who lived B. C. 776, from which time the Olympiads are reckoned. Women were forbidden, on pain of death, to be present at these games. The games commenced on the 11th day of Hecatombæon, and continued for five days. The descendants of Iphitus presided during the space of 200 years. After-

wards the office was held by two persons chosen by lot from the whole nation of the Eleans, and at length each Elean tribe appointed one. These officers were named Ἑλληνοδῖκαι or judges of Greece. They adjudged the prizes, inflicted whipping or fines on any of the candidates who behaved unfairly, and had the power of excluding individuals, and even whole nations, from the games. None were permitted to contend who were not of Greek origin<sup>s</sup>, and who had not spent ten months in preparatory exercises. Of all the games the chariot-race was the most magnificent. The chariot, which had only two wheels, and was open in front and behind, was driven twelve times round a pillar at each extremity of the course; and as, in order to save distance, they approached as closely as possible to this pillar, the chariots were often overturned and broken. They generally drove four horses abreast. Chariots drawn by mules were called ἀπῆναι, and those drawn by a pair of horses συνώριδες. To preserve order, certain officers called ἀλύται (who were the same as the ῥαβδοφόροι of other Greeks) were appointed by the Eleans. The order of the wrestlers was appointed by lots which were thrown into a silver urn called κάλπις, each lot being marked with a letter. Those who drew the same letter wrestled together; and

<sup>s</sup> In his youth, Alexander the first, son of Amyntas, king of Macedon, was desirous of contending in the foot-race at Olympia. The judges objected to him on the ground of his not being a Greek, and it was not until he had proved his family to have come originally from Argos, that they granted him permission to attend.

if there happened to be an uneven number, he who drew the odd pellet wrestled with him who had last conquered; hence he was called *ἔφεδρος*, as *coming after the rest*. The conquerors (called *Olympionicæ*) received a crown of olive, called in Greek *κότινος*, and their statues were erected at Olympia, in the sacred wood of Jupiter. They also returned in triumph to their native cities, a breach being made in the walls to admit them. The Olympian games were celebrated near Olympia in Elis every fifth year<sup>s</sup>.

11. The Pythian games were instituted by Apollo <sup>Pythian games.</sup> himself, in commemoration of his victory over the serpent Python; or, as some say, by Amphictyon, son of Deucalion. They were originally celebrated

<sup>s</sup> It is generally supposed that the people of Pisa (a city on the left bank of the Alpheus, six stadia from Olympia) were in possession of the temple of Olympia, and presided at the celebration of the games from the earliest period of their institution until their rights were usurped by the Eleans and Heraclidæ. They did not however tamely submit to this injury on the part of their more powerful neighbours, and having procured the assistance of Phidon, tyrant of Argos, recovered Olympia, where in the eighth Olympiad they again celebrated the festival; but the Eleans in their turn obtaining succour from Sparta defeated Phidon, and once more expelled the Pisatæ from Olympia. The Pisatæ again recovered possession in the thirty-fourth Olympiad. The final struggle took place in the forty-eighth Olympiad, when the people of Pisa, as Pausanias affirms, supported by the Triphylians and other neighbouring towns which had revolted from Elis, made war upon that state. The Eleans however, aided by Sparta, proved victorious, and put an end for ever to the contest by the destruction of Pisa and the other confederate towns.—*Cramer, Description of Greece*, vol. iii. p. 94, 95.

every ninth year, but afterwards once in five years, near the temple at Delphi. Musical contests occupied a conspicuous place at these games ; and there was always a hymn sung, called Πυθικὸς νόμος, accompanied by a dance, and consisting of five parts, in which the fight of Apollo and Python was represented. The prizes were at first silver or gold, but were afterwards changed into a garland.

Nemean  
games.

12. The Nemean games were so called from Nemea, a village and grove between the cities Cleonæ and Phlius, where they were celebrated every third year. The exercises were chariot-races, and all the games of the pentathlon. The presidents were chosen out of Corinth, Argos, and Cleonæ, and were dressed in black, because these were funeral games in honour of Archemorus : for which reason also the victors were crowned with parsley, as being a herb used at funerals.

Isthmian  
games.

13. The Isthmian games were so called from the place where they were celebrated, viz. the Corinthian Isthmus, a neck of land by which Peloponnesus is joined to the continent. By whom these games were instituted seems very uncertain, and various conjectures have been hazarded on the subject. They were observed every third, or rather every fifth year. The victors were rewarded with garlands of pine-leaves ; afterwards parsley was given them ; but in process of time it was left off, and the pine-tree came again into use.

## BOOK III.

## OF THE MILITARY AFFAIRS OF GREECE.

CHAP. I<sup>a</sup>.*Preliminary remarks on the Armies of the Greeks.*

1. NOTWITHSTANDING the frequency of wars in Greece, the art of war did not make any considerable advance. The civil and other institutions opposed too many obstacles; and war never became a regular science until standing armies were introduced. For the proof of this we need only look to history. There were some individual commanders of great merit; but what they effected was merely personal.

The art of war made little progress in Greece.

2. After the republican constitutions of the Greeks were established, their armies consisted chiefly of national troops or militia. Every citizen was obliged to serve, unless the state made particular exception. Every citizen was therefore a soldier; even the resident aliens were not always spared; and there were times of distress when the very slaves were armed, usually on a promise of manumission if they should do their duty. Considering indeed the small size of the Grecian states, it was the less to be expected that any of them could assemble a large army, if the slaves were not enrolled. Even where every one was put in motion,

Causes.

<sup>a</sup> This chapter is abridged (by permission) from Professor Heeren's "Political History of Ancient Greece." Too much can hardly be said in praise of the design of this admirable work.



the number remained limited; not more than 10,000 Athenians fought on the plain of Marathon.

Large armies could not be raised without the union of several states. Such alliances only temporary, and therefore the art of war was not much advanced by them.

Large armies could be collected only by the union of many states; and of these armies the most numerous ever assembled in Greece during its independence was engaged in the battle of Plataea. But these extensive alliances were commonly of a temporary nature; and on that account the art of war could not be much advanced by them. From the battle of Plataea until the age of Epaminondas, that is, during the most flourishing period of Greece, a Grecian army of 30,000 men was probably never assembled in one place.

After the battle of Plataea the navy was of more importance than the army.

3. The Persian war seems to have been better adapted to the improvement of military science; but after the battle of Plataea, it was the navy and not the land forces which became of decisive influence. After that battle no other of importance was fought by land; no large Grecian army was again brought into the field. By maintaining the ascendancy in the Ægean sea, Greece was protected. The petty wars, which after the victories over the Persians were carried on between the several states, could not contribute much to the advancement of the art. They consisted only of single expeditions, and were decided by single insignificant engagements.

Less improvement made during the Peloponnesian war than might

4. No considerable improvement could therefore be expected until the time of the Peloponnesian war, in which all Greece was involved. This war however, being carried on more by sea than by land,

no great battle was fought on land during its whole course. The art of besieging perhaps made some progress in the expedition against Syracuse; but as this expedition terminated in the total destruction of the army, it could have no permanent effects. have been expected.

5. Until the age of Epaminondas, Sparta and Athens are the only states which attract our attention. In Sparta, where the militia resembled a standing army, it would seem that the art of war might have made some advances. Causes which prevented Sparta from making great advances in the art of war. But two causes prevented it. The one was the obstinate attachment to ancient usage, which rendered changes and improvements difficult. Cause 1. The other was the remarkable scarcity of great commanders. Cause 2. The talents of Pausanias, limited in their exercise by the regulations of his native city, proved ruinous to himself by making him a traitor. Leonidas has our admiration for his greatness as a man, not as a general: and the impetuous Brasidas, well fitted to be the hero of a revolutionary war like the Peloponnesian, fell in the very beginning of his career, and no worthy successor appeared until Lysander and Agesilaus. And of the first of these two, it is known that he placed more reliance in the Persian subsidies than in his own resources.

6. More might have been expected from Athens. Causes which prevented Athens from becoming more skillful in military affairs. But in that state the army was subordinate to the navy. Its allies were maritime cities, and assisted with ships rather than with troops; and the fate of Athens was decided on the sea, gloriously at Salamis, and fatally in the Hellespont. Cause 1. Such were the

Cause 2.

general obstacles ; others arose from the manner in which the military affairs of the Grecians were regulated. At Athens for instance, and several other cities, we may mention the situation of the commanders ; for in these cities not one but several generals shared the chief command with one another, and even that usually for a short time. In states where a militia exists, the political divisions are usually military in their origin. Such was the case with the tribes at Athens. The ten *φύλαι* had each its own leader ; and these together were the generals. There was a similar regulation in Bœotia.

Cause 3.

7. Another still greater obstacle was the circumstance that the troops were not paid. Before the Peloponnesian war, or at least before the administration of Pericles, no pay was given in Athens or any Grecian city, except perhaps Corinth. From that period the custom of paying the troops was so far introduced, that those who had actually taken the field received a small compensation. Now it is evident that he who receives nothing from the state will not submit to its commands.

Another  
cause in  
many states  
arising from  
the want of  
cavalry.

8. Besides these difficulties there was in many states another, arising from the weakness of the cavalry, or a total want of it. Homer makes no mention of cavalry. It does not seem to have been introduced in the Grecian states until after the establishment of republican forms of government ; since, according to the remark of Aristotle, the opulent citizens found in it at once a support of their power

and a gratification of their vanity. But whether a city could have cavalry depended on the nature of its territory, and the quantity of pasture which it possessed. Athens, where so much attention was paid to the subject, never had more than a thousand horsemen ; Sparta appears before Agesilaus to have had few, or perhaps originally none at all ; the Peloponnesus was little fitted for cavalry ; and Thes-saly, the only state of the mother country which possessed any considerable body of horse, was not remarkably skilful in making use of it. Where it existed, none but wealthy citizens could serve in it, for the service was expensive.

9. Previously to the Macedonian age, the distinction between heavy and light horse seems to have been unknown in Greece. The Athenian horsemen were equipped much like a modern cuirassier, with breast-plate, helmet and greaves, and even the horses were partly covered. The Thessalian cavalry was probably not very light, as Pausanias speaks of the horsemen who were thrown down, as being unable to rise. With respect to the infantry, the difference between heavy and light armed troops prevailed throughout Greece. The former were armed for the attack and close conflict. They wore a coat of mail and helmet ; the rest of the body was protected by the shield. For the attack they had both spear and sword. The light troops unencumbered with armour, carried the javelin, with bow and arrows. The weapons therefore continued the same as those which we find used in the Homeric age.

Arms and equipments of the cavalry.

Of the infantry.

Heavy troops.

Light troops.

Weapons not materially changed until the Macedonian age. Many attempts however were made to improve them in various respects, but before the Macedonian age we hear of no changes which could give a new character to the whole.

Tactics.

Battle of Marathon,  
B. C. 490.

10. With respect to that art which relates to the positions and manœuvres of armies, all of which are comprehended under the term *tactics*, we shall best be able to judge of the progress of the Greeks by comparing together some of the principal engagements, of which detailed accounts have been preserved. In the Persian war, the victory of Marathon was the first splendid military action of the Greeks, or rather of the Athenians. Athens owed it to the heroic spirit of Miltiades. It was he who turned the scale when it was still a question, whether a battle should be ventured or not. The voices of the ten generals, of whom Miltiades was one, were divided; the eleventh vote of the Polemarch was to decide. At this moment Miltiades rose and addressed the Polemarch Callimachus, and by his arguments induced him to adopt his opinion. Miltiades himself could not then have foreseen how much depended on that moment. But besides the talents of the general, who knew how to avail himself of his position to cover his wings, the victory was not less decided by the discipline of the Athenian militia, accustomed to preserve their ranks while advancing with rapidity. They ran to the encounter, the first of the Greeks who had done so. The wings of the enemy were discomfited; and the name of Miltiades became immortal.



11. The battle of Plataea, which happened eleven years later, is one of those of which we have the most accurate accounts. The motions of the army on the preceding days give it an importance for the student of tactics. In his manœuvres the Persian general seems to have been superior to the Grecian; for he cut off all their communications, and all supplies of water, and compelled them to change their encampment. But the superior strength of the Persian cavalry made every motion of the Greeks difficult; and Pausanias had besides greater difficulties to contend with in the little power which he possessed over his allies and even over his own Spartans. And yet the Greeks obtained a splendid victory; but it was far more the result of the desperate attack made by the Tegeans and Spartans than of skilful manœuvring.

12. Of the battles which the able and successful Cimon won of the Persians, history has preserved no details; but yet enough to shew that the military art was not advanced by them. The first campaign of the Peloponnesian war shews beyond dispute that the art of war had made but little progress. The case was changed, when, after this war, Sparta contended for the rank which she had won, but was obliged to yield the ascendancy to Thebes. Then the decision was made by armies and not by navies. In the view of those states therefore armies rose in importance.

Battle of  
Plataea,  
B.C. 479.

Military art  
not advanced  
in the Per-  
sian wars.

The army be-  
comes of im-  
portance to  
the Spartans  
and Thebes.

13. Agesilaus was a model not only of a Spartan, but a Greek general. In the Spartan mode of

Agesilaus.

war he made one change ; in his wars against the Persians in Asia he was the first to form a numerous cavalry, and to shew that he knew the use of it.

Epaminondas.

14. The higher branches of the art of war began to be understood with Epaminondas. With an inferior force this great general had to cope with a more powerful adversary. It did not escape him that he could not succeed with the received order of battle, in which one line was drawn up in front of the other. Hence he determined to concentrate the attack in one point with a part of his army, and his object was there to break through the enemy's line. In this manner he was triumphant at Leuctra, where he fell upon the right wing of the Spartans. But at Leuctra the success of the Theban cavalry first turned the fortune of the day ; it was at Mantinea that, for the first time, a full application was made of the new tactics, which are described to us by one thoroughly acquainted with the subject. " Epaminondas," says Xenophon, " advanced with " his army like a galley with threatening prow ; " sure that if he could once break through the line " of his adversaries, a general flight would ensue." The art of war which was thus invented deserved the name, and was that which insured to Alexander the victory on the Granicus.

Battle of  
Leuctra,  
B. C. 371.  
Battle of  
Mantinea,  
B. C. 363.

Mercenaries.

15. The use of mercenaries in Greece may be traced to a very remote period. The tyrants were doubtless the first to introduce it. The force, however, did not always consist of foreigners, but rather, especially in the earlier times, of an armed body of

the citizens. Hired troops began to be employed in the Grecian cities at a later period. In the beginning of the Persian war, at Marathon and at Plataea, we hear nothing of them. In the Peloponnesian war they were occasionally, and afterwards almost universally employed. The cause of this was partly the luxury introduced after the Persian invasion, which rendered the rich unwilling to encounter the hardships of war, and partly the increase in the number of the poor caused by the numerous revolutions produced by the Peloponnesian war. The Persian subsidies first enabled the Spartans to hire troops; but the Persians soon hired in their turn; and no mercenaries were so acceptable to them as the Grecian. We need only mention the ten thousand whom Clearchus led to Cyrus the younger, and with whom Xenophon effected his retreat, to be convinced that great numbers followed this kind of life. The natural consequence of all this was, that he who had the most money had the most power; and Greece learned (what Carthage also learned with a more melancholy certainty) that a state which trusts to mercenary troops must finally tremble before them. "Unless we are careful," says Isocrates to Philip, "to provide for the support of these people by establishing colonies of them, they will soon collect in vast troops, and be more formidable to the Greeks than the barbarians."—We learn from Xenophon's retreat that they were formidable to their own commanders.

Hired troops first used in the Peloponnesian war.

Cause.

Consequences of this system.

## CHAP. II.

*Of the levies, provisions, and pay of the Grecian soldiers.*

Age of admission into the Grecian armies.

1. The Grecian armies consisted for the most part of free denizens, whom the laws of their country obliged, when arrived at a certain age, to appear in arms upon the summons of the magistrate or commissioned officer. In some states they were admitted into the army at an earlier age than in others. At Athens, for instance, young men of eighteen were appointed to guard the city, with the forts belonging to it; from their going about to visit which they were called *περίπολοι*: but they were not sent to foreign wars until twenty; and the Spartans seldom until thirty.

Exemptions.

2. Persons were excused from serving on account of their *age*; it being usual in most places to allow them to retire after sixty, and in Athens after forty, except in times of extreme danger. Others were exempt on account of their *functions*; such were several of the sacred orders, and some officers, whose presence at home could not be dispensed with. Slaves and foreigners were not allowed to enter the army, except in cases of the most imminent danger.

Pay and provision money.

3. All that served were entered in a public roll called *καταγραφή*, or *κατάλογος*, and were branded in the hand with certain marks called *στίγματα* <sup>a</sup>. The

<sup>a</sup> The practice does not appear to have prevailed before the time of the Roman emperors. It is first mentioned by Ætius,

soldiers in the earlier ages were all maintained at their own expense, and it was considered infamous to receive pay. The Carians were the first who broke through this custom, and were considered base and servile for so doing; but afterwards pay was generally received by all the nations of Greece. Pericles first introduced the custom of paying soldiers at Athens. The payment was made under two different names; 1. wages, (*μισθός*), out of which the soldiers were obliged to furnish their arms and clothes; and, 2. provision-money, (*σιτηρέσιον, σιτάρκεια, σίτος*.) The pay of an *ὀπλίτης* was never less than two oboli a day, and the provision-money amounted to the same sum. The cavalry received a drachma a day. The life of a soldier on account of their rate of pay was proverbially called *τετραβόλου βίος*. Each hoplites had an attendant (*ὑπηρέτης, σκευοφόρος*) who carried his baggage, shield, &c.: the cavalry were also attended each by a groom. Wherever the army halted there was generally a market established for provisions, and the soldiers were moreover generally furnished with a quantity of wheat and parched barley.

4. The money for all these purposes was generally raised at Athens by means of the contributions of tributary cities, public lands, woods, mines, &c.; and, when these resources failed, by imposing a tax on the whole commonwealth; or, in cases of great

Mode of  
raising  
money for  
these pur-  
poses.

a Greek physician, who lived in the reign of Justinian, when the Romans were masters of Greece as well as of the rest of the world.



necessity, by laying extraordinary burdens on the richer citizens. Confederate wars were maintained at the common charge of all the allies, every one being obliged to send a proportion of men. The first tax or tribute which we find paid by the Grecians for this purpose was after the expulsion of Xerxes out of Greece, when they agreed to invade their common enemy under the command of the Athenians. On this occasion the inhabitants of all the towns were assessed, each according to his ability, by certain Athenian commissioners, called Ἑλληνοταμίαι, who held their meetings in the temple of Apollo in Delos.

### CHAP. III.

#### *Of the different sorts of soldiers.*

Different  
sorts of sol-  
diers.

1. The Grecian armies were composed of various sorts of soldiers: their gross or main body usually consisted of infantry; the rest rode, some in chariots, some on horseback, others upon elephants.

Ὅπλται.

The foot soldiers were distinguished into three sorts: 1. Ὅπλται, who bore heavy armour, and engaged with broad shields, and long spears. 2. Ψιλοί, light-armed, who fought with arrows and darts, or stones and slings, annoying their enemy at a distance, but being unfit for close fight. They were inferior in dignity to the heavy-armed soldiers.

Ψιλοί.

Πελασται. 3. Πελασται, a middle sort, between the heavy and light armed, being furnished with spears and shields, but far inferior in size to those of the heavy-armed

men. The name is taken from their narrow shields, called *πέλται*.

2. Chariots are generally supposed to have been Chariots.  
the mode in which the most ancient heroes were conveyed to battle. The chariots in Homer are drawn by two horses coupled together. Sometimes they added a third, which was not coupled with the other two, but governed with reins, and usually called in Homer *παρήγορος*. Every chariot carried *two* men; whence it was called *δίφρος*, quasi *δίφορος*. One of these was called *ἡνίοχος*, because he *held the reins*; the other *παραβάτης*, who had the command of the chariot, and generally descended from it to engage in combat, and returned to it when wearied.

3. The horsemen among the ancient Greeks were Horsemen.  
not very numerous, being only such as were possessed of estates, and able to furnish out horses at their own charge. Hence, both at Athens and Sparta, the *ἵππεις*, or *horsemen*, composed the second order in the commonwealth. Afterwards men of substance used to hire a person to serve in their stead, but they still retained the name of *ἵππεις*. Of all the Grecians, the Thessalians were most famous for horsemanship; and in all wars we find their cavalry the most esteemed. The Lacedæmonians were but meanly furnished with cavalry, and the Athenians had still fewer.

4. Both men and horses were subjected at Athens Examination  
of men and  
horses.  
to a strict examination before they were enrolled: the men being examined as to their property, and

their vigour of body ; and the horses as to their courage, soundness, and obedience to their riders. In order to prove the courage of the horses a bell (*κώδων*) was rung near them. Hence the word *κώδωνίζειν*, to prove. Such horses as were worn out with long service were branded on the jaw with a mark in the shape of a wheel, called *τροχός*, or *τροσίππιον*, and excused from further labour.

Different  
sorts of  
horsemen.

5. There were several appellations of horsemen, most of which were derived from the variety of their armour, or their different manner of fighting. For instance, the *ἄμφιπποι* were such as for convenience had *two* horses, on which they rode by turns. The *διμάχαι* were heavily armed, so as to be able to serve either on horseback or on foot ; for which reason they had servants attending to take their horses, whenever the general commanded them to alight.

Heavy and  
light-armed.

Horsemen were also distinguished into *κατάφρακτοι* and *μὴ κατάφρακτοι*, *heavy and light-armed*, after the same manner as the infantry. The *κατάφρακτοι* were not only cased in armour themselves, but had their horses guarded with solid plates of brass and other metals, which, from the members which they defended, received different names, as *προμετωπίδια*, *παραπλευρίδια*, &c. They were also bedecked with trappings called *φάλαρα*. Stirrups were unknown. The ancient Greeks either leaped upon horseback by the help of their spears or upon the backs of their slaves, or by means of small ladders. These helps were called *ἀναβολαίς*.

6. Camels and elephants were not in use before the time of Alexander the Great, when a great number of elephants were transported from the east. These used to carry into battle large towers, in which ten, fifteen, or even more, soldiers were contained, who annoyed their enemies with missive weapons, themselves being secure, and out of danger. The beasts themselves were also of use in frightening the horses of the enemy, and trampling all opposers under foot. When wounded, however, they became unmanageable, and frequently turned all their rage upon their own party; for which reason they were soon laid aside.

Camels and  
elephants.

## CHAP. IV.

### *Of the armour, weapons, and military apparel of the Greeks.*

1. The Grecian arms were of two sorts, *defensive* and *offensive*. The principal defensive arms were as follows:

Offensive  
and defen-  
sive arms.

Κράνος, or περικεφαλαία, the helmet, which was made of brass or some other metal, and in earlier times of the skin of an animal, dressed with the hair on, and shewing the teeth; from which circumstance the helmet had its name; as, for instance, a helmet made of a dogskin was called κυνέη, &c. This helmet was adorned with a crest, λόφος, and fastened underneath the chin by means of a string called ὄχεος.

Helmet.

2. Μίτρα, the body-coat, made of brass, but lined

Body-coat.

with wool, and worn next to the skin, underneath the coat of mail.

Belt.

3. Ζῶμα, or ζωστήρ, *the belt*, which was frequently embroidered. This part of the soldier's appointments was so essential that ζώννυσθαι was a general term for putting on armour.

Cuirass.

4. Θώραξ, *the cuirass*, consisted of two parts, one of which was a defence to the back, the other to the belly: the extreme parts of it were termed πτέρυγες, the middle γύαλα. Both sides were coupled together by a sort of button. This armour was of two sorts, one composed of solid metal, and the other of a beast's hide set over with plates of metal, in the form of rings or scales, and sometimes ornamented with studs of gold.

Breastplate.

5. Ἡμιθώρακιον was a half *thorax* or *breastplate*, which defended only the front.

Greaves.

6. Κνημίδες were *greaves* of brass, copper, or other metals, to defend the legs: the sides were generally closed above the ankles with buttons, which were sometimes of gold or silver.

Hand-  
guards.

7. Χεῖρεις were guards for the *hands*.

Buckler and  
its parts.

8. Ἀσπίς, *the buckler*, was commonly made of hides, and fortified with plates of metal. The principal parts of the buckler were these: 1. Ἄντυξ, or κύκλος, the utmost round or *circumference*. 2. Ὀμφαλὸς, a *boss*, jutting out in the middle of the buckler, upon which was fixed another protuberant part, termed ἐπομφάλιον. 3. Τελαμὼν, a *thong* of leather, and sometimes a rod of metal, reaching across the buckler, by which they hung it on their shoulders.



Sometimes the bucklers had small rings called *πόρπακες*, but at length most of the Greeks used a handle denominated *ῥχανον* or *ῥχάνη*, (from *ἔχω*, *to hold*.)

Most of the bucklers were curiously adorned with all sorts of figures of birds and beasts: the form of them was usually round. The buckler was considered the chief of all their arms, and the loss of it was deemed very disgraceful.

9. There were also shields of smaller sizes, and <sup>Other shields.</sup> other forms. 1. *Γέβρῶν*, or *γέβρα*, was squared like the figure rhombus, and first used by the Persians. 2. *Θυρεὸς* was oblong, and usually bending inward. 3. *Λαισήϊον* seems to have been shaped like the former, and composed of hides with the hair on. 4. *Πέλτη* was a small and light buckler in the form of a half-moon, or, as some say, of an ivy leaf; and was first used by the Amazons.

10. The only *offensive* weapons used by the an- <sup>Offensive weapons.</sup> cients were stones and clubs. In later ages, the principal of their offensive weapons were, *ἔγχος*, or *δόρυ*, *the lance*, the body of which was composed of <sup>Lance.</sup> wood, usually ash; and the head, *αἰχμή*, of metal. There was also a sort of spike called *σανρωτήρ*, which was hollow at one end, where it was fixed into the bottom of the spear; and sharp at the other, which, being thrust into the ground, kept the spear erect when the soldiers rested from the toils of war.

11. *Ξίφος*, *the sword*, which, according to ancient <sup>Sword.</sup> custom, was hung in a belt put round the shoulder. Whether they wore the sword on the right or the left side is not distinctly known; perhaps sometimes

on the one, and sometimes on the other. The *scabbard* was called *κολεός*. Close to the sword was hung a *dagger*, *ἐγχειρίδιον*, and in Homer *μάχαιρα*.

Pole-axe.

12. Ἀξίνη and πέλεκυς, a sort of *pole-axe*; one of which was single-headed, the other double.

Bow, arrows,  
and quiver.

13. Τόξον, *the bow*, generally composed of wood, but anciently of horn; whence it was called κέρας. The *bowstring*, νεύρον, was composed of horse-hair; and the uppermost part of the bow, κορώνη, was generally of gold. The *arrows*, βέλη, ὀϊστοί, ἰοί, were usually made of light wood, and had an iron head, and were winged with feathers. They were carried to the battle in a *quiver*, φάετρα, which, with the bow, was borne on their backs. They drew the bowstring, in shooting, towards the right breast. There were several sorts of darts or javelins, some of which were projected by means of a strap girt round their middle, and called ἀγκύλη. Stones were also used, particularly in the heroic ages.

Sling.

14. Σφενδόνη, *the sling*, generally composed of some animal's hide, broad in the middle, and tapering at the extremities into two thongs, the ends of which were held in the hand. Out of the sling were cast arrows, stones, and plummets of lead, called μολύβδιδες, or μολυβδίνας σφαίραι. The manner of slinging was by whirling it twice or thrice about the head, and so casting out the bullet.

Fire-arrows.

15. *Fire arrows*, called σκντάλια, were also in use: they were made of wood, and their heads armed with iron hooks, beneath which were placed hemp, pitch, &c.; which being set on fire, the arrow was

shot or cast towards the enemy; and the iron hook laying hold on whatever came in its way, they burned down all before them.

16. Concerning the military apparel of the Greeks Military apparel, &c. very little is known. The Lacedæmonians were obliged by law to be clothed in scarlet, probably to conceal the stains of blood, and went to battle with their hair carefully dressed, and garlands on their heads.

The soldiers usually carried their own provisions, which consisted for the most part of salt meat, cheese, olives, onions, &c. For this purpose each man had a vessel of wicker-work, called γύλιος.

## CHAP. V.

### *Of the officers in the Athenian and Lacedæmonian armies.*

1. In the primitive times, when most states were Kings the commanders -in-chief in the primitive times. governed by kings, the supreme command belonged to them of course; yet when any prince, through cowardice, or any other weakness, was considered unable to protect his people, it was customary for them to withdraw their allegiance, and substitute a better person in his place. On some occasions, however, it was not impracticable for the king to nominate a person of eminent worth and valour to be his πολέμαρχος, or general, who either commanded under the king, or, when other affairs required his absence, supplied his place.

2. But when the government at Athens<sup>b</sup> devolved Commanders afterwards

<sup>b</sup> As it would be endless to enumerate the different offices in all the nations of Greece, I have followed archbishop Potter's

nominated  
by each of  
the Athenian  
tribes.

upon the people, each tribe nominated a commander out of their own body. No person was appointed to this command unless he had children and land within the territory of Attica. These were accounted pledges to the commonwealth.

Nomination  
and the du-  
ties of the  
generals.

3. The nomination of the generals was made in an assembly of the people convened in the Pnyx ; and the same persons were frequently re-elected. Before their admission to office, they took an oath of fidelity to the commonwealth ; in which oath there was one remarkable clause, viz. that they obliged themselves to invade the Megareans twice every year<sup>c</sup>. The command of all the forces was then put into their hands, to be employed as they judged convenient, with the understanding, however, that at the expiration of their command they were to render an account of their administration : only on some extraordinary occasions it seemed fit to exempt them from this restraint, and then they were styled *αὐτοκράτορες*. These commanders were ten, according to the number of the Athenian tribes, and all called *στρατηγοὶ*, being invested with equal power, and frequently dispatched all together on expeditions of importance, where they enjoyed the supreme command by turns, each for a day. But lest, in controverted matters, an equality of voices plan, of merely mentioning those in the Athenian and Lacedæmonian armies.

<sup>c</sup> This clause was first inserted in the oath on account of the murder of Anthemocritus, an Athenian herald, whom the Megareans had basely assassinated, about the beginning of the Peloponnesian war.



should retard their proceedings, there was an eleventh person joined in commission with them, and called *πολέμαρχος*, who gave a casting vote. To this officer the command of the left wing of the army belonged of right.

4. Afterwards, however, it was deemed unnecessary for so many generals to be sent out together: accordingly some of them remained in the city, and were called *τοὺς ἐπὶ τῆς διοικήσεως*; whilst others joined the army, and were called *τοὺς ἐπὶ τῶν ὀπλῶν*. The former of these ordered all the affairs of war in the city; the latter enlisted and disbanded soldiers, as there was occasion, and had the whole management of war during their continuance in that post, which seems not to have been long, it being customary for the generals who remained in the city to take their turns of serving in the war.

Some of the generals remained in the city.

5. *Ταξίαρχοι* were also ten, (every tribe having the privilege of electing one,) and were next in command to the *στρατηγοὶ*. They had the care of marshalling the army, gave orders for the marches, and what provisions every soldier should furnish himself with. They had also power to cashier any of the common soldiers, if convicted of misdemeanours. Their jurisdiction was only over the infantry.

Taxiarchus.

6. *Ἱππαρχοὶ* were only two in number, and had the chief command of the cavalry under the *στρατηγοὶ*.

Hipparchus.

7. *Φύλαρχοι* were ten, (one being nominated by every tribe.) They were subordinate officers to the *Ἱππαρχοὶ*, and were invested with authority to dis-

Phylarchus.



charge horsemen, and fill up the vacancies, as occasion required.

The inferior officers usually derived their titles from the squadron, or number of men, under their command ; as, *λοχαγοὶ, χιλίαρχοι, ἐκατόνταρχοι, &c.*

Only one commander-in-chief at Sparta.

8. At Sparta, the supreme command was lodged in one person, except on very extraordinary occasions, when each of the kings took the command of an army : such occasions, however, were extremely rare, the Spartans having in very early times experienced the inconvenience of having two commanders.

Title and powers of the general.

9. The general's title was *βάγος*, although some contend that this title was common to all military officers. He was ordinarily one of the kings of Sparta ; but in cases of necessity, as in the king's minority, a protector or viceroy, called *πρόδικος*, was substituted for the management of military as well as civil affairs. The king's powers, although very great, were in some measure restrained by the presence of some of the ephori, who accompanied him on every expedition in the quality of advisers. To these, on some occasions, others were joined.

Body guards of the Spartan general.

10. Besides these, the general was guarded by three hundred valiant Spartans, called *ἱππῆες*, or horsemen, who fought about his person. Before him fought all those who had obtained prizes in the sacred games ; and this was considered one of the most honourable posts in the army.

The chief of the subordinate officers was called *πολέμαρχος*. The names of the rest were derived

from the divisions under their command; as, λοχαγωγοὶ, πεντηκοστῆρες, ἐνωμοτάρχαι, &c.

## CHAP. VI.

### *Of the several divisions and forms of the Grecian army.*

1. The whole army, as composed of horse and <sup>Divisions of the army.</sup> foot, was called στρατία. The front, μέτωπον, or πρῶτος ζυγὸς; the right-hand man of which was called πρωτοστάτης. The wings, κέρατα; the soldiers in which were called παραστάται, and those in the middle ranks ἐπιστάται. The rear was called ἔσχατος ζυγὸς, or οὐρά; and the person who brought up the rear οὐραγὸς, or ὀπισθοφύλαξ.

2. Πεμπὰς was a party of five soldiers: its leader <sup>Pempas.</sup> πεμπάδαρχος. Δεκάς, a party of ten: its leader δεκάδαρχος; and so of the rest.

3. Λόχος consisted generally of sixteen men, some- <sup>Lochus.</sup> times perhaps of twenty-four or twenty-five: its leader was called λοχαγὸς. Διμοιρία, or ἡμιλοχία, was a half λόχος: its leader was called διμοιρίτης, or ἡμιλοχίτης.

4. Σύστασις consisted of two λόχοι, or thirty-two <sup>Systasis.</sup> men.

5. Πεντηκονταρχία, although the name signifies a <sup>Pentecontarchia.</sup> command of fifty, was generally a double σύστασις, consisting of four λόχοι, or sixty-four men. Its leader was not only termed πεντηκόνταρχος, but τετράρχης.

6. Ἑκατονταρχία, sometimes called τάξις, consisted <sup>Hecatonarchia.</sup> of two of the former, containing 128 men. Its com-

mander was anciently called *ταξίαρχος*, but afterwards *ἐκατόνταρχος*. To every *ἐκατόνταρχία* were assigned five necessary attendants, called *ἑκτακτοί*, as not being reckoned in the ranks of the soldiers. These were, 1. *Στρατοκήρυξ*, *the crier*, who conveyed by voice the word of command. 2. *Σημειοφόρος*, *the signal-man*, conveyed by signs the officers' commands to the soldiers; and was of use when the noise of war drowned the crier's voice. 3. *Σαλπικτής*, *the trumpeter*, was necessary as well to signify to the soldiers the will of their commanders, when dust rendered the two former useless, as to animate and encourage them. 4. *Ὑπηρέτης* was a servant that waited on the soldiers, to supply them with necessaries. These four were placed next to the foremost rank. 5. *Οὐραγός*, *the lieutenant*, brought up the rear, and took care that none of the soldiers were left behind or deserted.

*Syntagma.*      7. *Σύνταγμα* was made up of two *τάξεις*, or 256 men. The commander was called *συνταγματάρχης*.

*Pentacosiar-  
chia.*      8. *Πεντακοσιάρχία* contained two *συντάγματα*, or 512 men. The commander was *πεντακοσιάρχης*.

*Chiliarchia.*      9. *Χιλιαρχία* was the former doubled, and consisted of 1024 men. The commander *χιλίαρχος*.

*Merarchia.*      10. *Μεραρχία*, by some called *τέλος*, contained two of the former, i. e. 2048 men. The commander, *μεράρχης*, or *τελάρχης*.

*Phalangarchia.*      11. *Φαλαγγαρχία*, sometimes called *μέρος*, *ἀποτομή κέρατος*, and by the ancients *στρατηγία*, was compounded of two *τέλη*, and contained 4096 men. The officer, *φαλαγγάρχης* and *στρατηγός*.

12. Διφαλαγγία, κέρασ, or ἐπίταγμα, was almost a Diphalangia. duplicate of the former, for it consisted of 8132 men. The commander's title was κεράρχης.

13. Τετραφαλαγγαρχία contained about two διφα-<sup>Tetraphalan-</sup>λαγγίαι, or 16,384 men. The commander, τετραφα-<sup>gia.</sup>λαγγάρχης.

14. Φάλαγξ is sometimes taken for a party of Phalanx. twenty-eight men, sometimes of 8000; but a complete phalanx is said to be the same with τετραφαλαγγαρχία. Several other numbers are signified by this name, it being frequently taken for the whole body of foot, or for any company of soldiers. 1. Μῆκος φάλαγγος was the length or first rank of the phalanx, reaching from the furthest extremity of one wing to that of another. It is the same with μέτωπον, στόμα, ζυγός, &c. The ranks behind were called according to their order, δεύτερος ζυγός, τρίτος, &c. 2. Βάθος, or πάχος φάλαγγος, sometimes called τοίχος, was the depth, consisting in the number of ranks from front to rear. 3. Ζυγοὶ φάλαγγος were the ranks taken according to the length of the phalanx. 4. Στίχοι, or λόχοι, were the files, measured according to the depth. 5. Διχοτομία φάλαγγος, the distribution of the phalanx into two equal parts, which were termed πλευραὶ, or κέρατα, wings. 6. Ἄρραρος, or συνοχή φάλαγγος, the body or middle part between the wings. The φάλαγξ had a variety of names from the form of battle in which the men were ranged. Thus we read of ἐπικαμπῆς φάλαγξ, a phalanx in the form of a half moon; πλινθίον, an army drawn up in the figure of a brick or tile, &c.

Lacedæmo-  
nian divi-  
sions.

15. The Lacedæmonian divisions of their army had peculiar names. The whole army was divided into *μοῖραι*, or regiments. What number of soldiers was arranged in each is uncertain, perhaps from 400 to 700. The commander, or *colonel*, was called *πολέμαρχος*: his *lieutenant*, *συμφορεὺς*.

Lochos.

16. *Λόχος* was the fourth part of a *μόρα*.

Pentecostys.

17. *Πεντηκοστὺς* was the fourth part, or, as others say, the half, of a *λόχος*, and contained fifty men.

Enomotia.

18. *Ἐνωμοτία* was the fourth part, or, according to others, the half, of *πεντηκοστὺς*; and was so called because all the soldiers in it were *ἐνώμοτοι διὰ σφαγίων*, bound by a solemn oath upon a sacrifice to be faithful to their country. The commander was called *ἐνωμοτάρχος*, or *ἐνωμοτάρχης*.

Motions of  
the soldiers.

19. The motions of the soldiers at their officers' command were termed *κλίσεις*. Thus, *κλίσις ἐπὶ δόρυ*, to the right; because they managed their spears with their right hands: *κλίσις ἐπ' ἀσπίδα*, to the left, &c.

Teachers of  
military tac-  
tics.

20. It may be observed, that the Greeks were very skilful in military manœuvres, and maintained public professors, called *τακτικοὶ*, (from *τάττειν*,) who exercised the youth in this art, and rendered them expert in all the forms of battle, before they ventured into the field.

## CHAP. VII.

*Of their manner of making peace and declaring war,  
their ambassadors, &c.*

Forms ob-  
served before

1. Before the Grecians engaged in war, it was



usual to publish a declaration of the injuries which they had received, and to demand satisfaction by ambassadors. Invasions without notice were looked upon rather as robberies than lawful wars.

2. Ambassadors were either sent with a limited commission which they were not to exceed, or with full powers to act according to the best of their judgment, whence they were called *πρέσβεις αὐτοκράτορες*, *plenipotentiaries*.

3. Their leagues were of three sorts: 1. *Σπονδή*, *συνθήκη*, or *εἰρήνη*, whereby both parties were obliged to cease from all acts of hostility, and neither to molest one another, nor the confederates of either. 2. *Ἐπιμαχία*, whereby they obliged themselves to assist one another in case they should be invaded. 3. *Συμμαχία*, whereby they covenanted to assist one another, as well when they made invasions upon others, as when they were themselves invaded, and to have the same friends and enemies.

All these covenants were solemnly confirmed by mutual oaths, and engraven upon tablets, which were fixed up at places of general concourse. Others exchanged certain *tesseræ*, in Greek *σύμβολα*, which might be produced on any occasion as evidence of the agreement. It was usual also for states thus united interchangeably to send ambassadors, who, on some appointed day, should openly repeat, and, by mutual consent, confirm their former treaty.

4. Their manner of declaring war was, after having propitiated the gods, to send a herald, who bade the persons that had injured them to prepare for an

engaging in war.

Ambassadors.

Three sorts of leagues.

Manner of declaring war.

invasion ; and sometimes, in token of defiance, cast a spear towards them<sup>d</sup>. The herald generally bore the *κηρύκειον*, which was a straight stick encircled with two serpents, having their crests opposite to each other.

The Greeks would march only on fortunate days.

5. Nothing, however, would induce the Greeks to march, except on those days which they esteemed fortunate. For instance, the Athenians could not be persuaded to march *ἐντὸς ἐβδόμης*, *before the seventh day of the month* ; and the Lacedæmonians were forbidden by their laws ever to march before the full moon. An eclipse of the moon, or any other unlucky accident, was sufficient to deter them altogether from entering on an expedition.

## CHAP. VIII.

*Of their camps, guards, watches, and military course of life.*

Arrangements of the Grecian camp.

1. Nothing certain is known of the form of the Grecian camps in general, although the Lacedæmonians are said to have been ordered by their law-giver to make them of a spherical figure, as best fitted for defence. The most valiant soldiers were placed at the extremities of the camp, the rest in the middle. When they intended to continue long in their encampments, they contrived a place where altars were erected to the gods, and divine service regularly performed. They also, if there was any danger of an attack, fortified their camp with a

<sup>d</sup> Heralds (*κήρυκες*) were employed in war ; ambassadors (*πρέσβεις*) in peace. *Schol. on Thucyd.* book I. ch. 29.

ditch and wall, having turrets, out of which they annoyed their enemies with missive weapons.

2. Their guards may be distinguished into φυλακαὶ Guards. ἡμεριναὶ and νυκτεριναὶ: the first being on duty by day, the other by night. At several hours in the night, certain officers, called περίπολοι, walked round the camp, and visited the watch, carrying with them a little bell, termed κώδων, at the sound of which the soldiers were to answer. The Lacedæmonians had two guards; one within their camp, to observe their allies; the other on some eminence, to watch their enemies. Their watch were not permitted to have their bucklers, in order that, being unable to defend themselves, they might be the more cautious how they fell asleep. The rest of the Spartan soldiers slept in their armour. It is not known how often the guards were relieved.

3. The manner of living in camps depended upon Manner of living. the disposition of their generals: it was, however, generally speaking, more relaxed than at home. And even the Lacedæmonians, although they did not indulge in debauchery, like the other Greeks, were allowed more license and better fare in the camp than in the city. They were also allowed to have costly arms and fine clothes, and frequently perfumed themselves, and curled their hair.

## CHAP. IX.

*Of their battles, the generals' harangues, the sacrifices, music, signals, ensigns, watchword, way of ending wars by single combat, &c.*

1. Before they engaged, the soldiers always

The army  
drawn up  
into one  
front.

refreshed themselves, eating and drinking plentifully: when this was done, the commanders marshalled the army, drawing up their whole force into one front, instead of having, like the Romans, the three distinct lines of *hastati*, *principes*, and *triarii*. At this time the general delivered an oration to his soldiers, in which he exhorted them to exert their utmost vigour and courage against the enemy.

Sacrifices,  
Pæans, &c.

2. Sacrifices were then offered to the gods, and the victims inspected by the soothsayers: a hymn was also sung to Mars, called *παιὰν ἐμβατήριος*; as that sung to Apollo, after a prosperous battle, was called *παιὰν ἐπινίκιος*. The Lacedæmonians had a peculiar custom of sacrificing to the Muses. Nothing would induce Greek soldiers to engage until the omens proved favourable.

Two sorts of  
signals.

3. Their signals are commonly divided into *σύμβολα* and *σημεῖα*. 1. *Σύμβολα* were of two kinds, either *φωνικὰ*, pronounced by the voice, or *ὁρατὰ*, visible to the eye. The former are termed *συνθήματα*, the latter *παρασυνθήματα*. *Σύνθημα*, the watchword, was communicated by the general to the subordinate officers, and by them to the whole army, as a mark of distinction to know friends from enemies. It commonly contained some good omen, or the name of some deity. *Παρασύνθημα* was a visible character of distinction, as nodding their heads, waving their hands, clashing their weapons, &c. 2. *Σημεῖα* were ensigns or flags, the elevation of which was a signal to join battle, and the depression to desist. Several of these standards were



adorned with figures, bearing peculiar relations to the cities to which they belonged. Thus the Athenians bore an owl on their ensigns; the Thebans a sphinx, &c. The σημείον was frequently a purple coat upon the top of a spear. The ancient Grecian signals were lighted torches thrown from both armies by men who were called πυρφόροι, and were priests of Mars.

4. The instruments used in sounding alarms were *σάλπιγξ*, the trumpet, of which there were six or more different forms; *αὐλοὶ*, flutes; *πηκτίς*, the lyre, &c. The Lacedæmonians marched steadily to meet their foes, keeping time to the music of flutes: but the rest of the Greeks rushed furiously on, and in the beginning of their onset gave a general shout: this was called ἀλαλαγμός, from the soldiers repeating ἀλαλά. So necessary was this shout to a battle, that the poets often use αὐτῇ and βοῇ as equivalent terms for μάχη. The retreat and other commands seem usually to have been sounded upon the same instrument with which the alarm was given. The Lacedæmonians were not allowed to pursue their flying enemies to a great distance, lest their own ranks should be thrown into disorder.

5. It was frequent among the ancient Greeks to put their cause upon the issue of a single combat, and to decide their quarrels by two or more champions on each side.

Instruments  
of music  
used in war.

Single com-  
bat.



## CHAP. X.

*Of their sieges and military engines.*

Σαγηνεύειν.

1. When the ancient Greeks attempted to make themselves masters of a town or castle, it was usual first to attempt it by storm, surrounding it with their whole army, and attacking it in all quarters at once: this was called *σαγηνεύειν*, lit. *to enclose with a net*. If this failed, they either abandoned the enterprise, or prepared for a siege.

Circumvallation.

2. When they designed to lay close siege to a place, the first thing they went about was *ἀποτειχισμός*, or *περιτειχισμός*, *the works of circumvallation*, which sometimes consisted of a double row or rampart; the interior fortification being designed to prevent sudden and unexpected sallies from the town; the exterior to secure them from foreign enemies, who might come to the relief of the besieged.

Engines.

3. Of engines, *μηχαναὶ*, the principal sorts were as follows: 1. *Χελώνη*, *a tortoise*; a defensive invention, so called from covering and sheltering the soldiers, as a tortoise is covered by its shell. It was a sort of penthouse, so placed as to protect the soldiers in filling ditches, casting up mounds, undermining walls, and working the ram. There was also a sort called *χελώνη στρατιωτῶν*, formed by the shields of the soldiers, drawn up close to one another, (the hindermost ranks stooping,) and placing their shields above their heads, so as to form a sloping roof. This invention was used in field-

battles, but more frequently in surprising cities Engines. before the besieged were prepared for defence, and served to protect the besiegers in their approach to the walls. 2. Γέρρα, *wicker hurdles*, which the soldiers held over their heads for their defence. 3. Χῶμα, *a mound*, which was raised so high as to equal, if not to exceed, the top of the besieged walls. The sides were walled in with bricks or stones, or secured with long rafters, to hinder them from falling; the forepart only, being by degrees to be advanced nearer the walls, remained bare. The pile itself consisted of all sorts of materials, as earth, timber, boughs, &c. 4. Πύργοι, *moveable towers* of wood, usually placed upon the mound: they were driven upon wheels, which were fixed within the bottom planks, to secure them from the enemy. The front was usually covered with tiles, and their tops were covered with raw hides and other materials, to preserve them from fire-balls and missive weapons. 5. Κριὸς, *the ram*, was an engine with an iron head, called in Greek ἐμβολή, or κεφαλὴ, resembling a ram's head, with which they battered the walls. Of this there were three kinds. The first was a long beam with an iron head, which the soldiers drove by main force against the wall. The second was hung with ropes to another beam, by the help of which they thrust it forwards with much greater force. The third differed from the former only in being covered with a χελώνη, to guard the soldiers. The beam was sometimes 120 feet long, and covered with iron plates, to defend it

from fire. 6. *Καταπέλται* were engines out of which arrows, large stones, huge pieces of timber, &c. were cast, sometimes with prodigious force.

Signal fires.

4. Upon the enemy's approach, the besieged gave notice to their confederates to hasten to their assistance. This was done in the day by raising a great smoke, and in the night by fires or lighted torches, called *φρυκτοὶ* and *φρυκτωρίαι*. These torches were termed *φρυκτοὶ πολέμιοι*, to distinguish them from those which were lighted at the approach of friends.

Manner of repelling the besiegers.

The walls were guarded with soldiers, who, with stones, and all sorts of missile weapons, assaulted the invaders; and the *καταπέλται* were planted in the town, ready to play upon them. The mines of the besiegers were met by counter-mines; their mounds let fall to the ground, by undermining the foundations; their engines burnt by fire-balls; the heads of their battering-rams broken off by large stones let fall from the walls, or huge beams suspended by chains, and dropped on them; or the ropes by which the rams were governed were cut with long scythes. The besieged also defended themselves with skins, wool-packs, and other things likely to ward off stones and other missile weapons. If there remained no hope of defending their walls, they sometimes raised new ones, with forts, within.

Manner of treating a conquered city.

5. When a city was taken, the conquerors sometimes put to death all who were found in arms, made the rest slaves, and demolished the walls and buildings. Sometimes the inhabitants were received

into favour, on condition of paying tribute. The Athenians had a custom of sending colonies to inhabit the places which they had depopulated.

## CHAP. XI.

### *Of the slain, and their funerals.*

1. Although in the very early ages it was usual for the Greeks to insult the dead bodies of their enemies, yet when they became more civilized it was looked on as the greatest impiety not to allow a conquered enemy to bury his dead. So sacred was this duty esteemed, that the party who happened not to be in possession of the field always sent a herald to the other party, requesting a truce for the purpose of interring the slain; although by so doing he renounced all pretensions to the victory.

Burial of the slain esteemed a sacred duty.

2. The soldiers all attended the funeral solemnities, with their arms reversed. The tombs of the slain were adorned with inscriptions shewing their names, and sometimes their parentage and exploits. Their arms were also fixed upon their tombs. The Spartans were carried home upon their bucklers; whence that famous command of the mother to her son, ἢ τὰν, ἢ ἐπὶ τὰν ε, *Either bring this, (the buckler,) or be laid upon it.*

Funeral, mourners, inscription, &c.

3. The Athenians used to place the bodies of their dead in tents three days before the funeral: upon the fourth day a coffin of cyprus was sent

Public funeral solemnities at Athens.

<sup>e</sup> This motto was inscribed on one of the national flags in the late Greek revolution.

from every tribe to convey the bones of their own relations; after which went a covered hearse, in memory of those whose bodies could not be found. All these were carried to the public burying-place, called *ceramicus*, and there interred. One oration was spoken in commendation of them all, and their monuments adorned with pillars, inscriptions, and other honourable ornaments<sup>f</sup>.

4. In their lists, the names of the soldiers deceased were marked with the letter Θ, being the initial of *θανόντες*, *dead*: those of the living with Τ, the first letter in *τηρούμενοι*, *preserved*.

## CHAP. XII.

*Of their booty taken in war, their gratitude to the gods after victory, their trophies, &c.*

Two sorts of spoils.

1. Their booty consisted of prisoners (*αἰχμάλωτοι* and *δορυάλωτοι*) and spoils. The prisoners who could not ransom themselves were made slaves, and employed in the service of their conquerors, or sold. The spoils were distinguished by two names, being either taken from the dead, and termed *σκῦλα*; or from the living, which they called *λάφυρα*.

First fruits.

2. Before the spoils were divided, an offering was made out of them to the gods. Those separated to this use were called *ἀκροθίνια*, (probably ἀπ' ἄκρον τοῦ θινὸς, because they were taken from *the top of the heap*,) and were dedicated to the gods,

<sup>f</sup> The Athenians who were slain at Marathon were buried in the place where they fell, to perpetuate the memory of that victory.



either by being burnt, or by being hung up in the several temples. A large portion of the spoils was then usually reserved for the general, and the remainder divided among the soldiers.

3. It was usual also to offer sacrifices to the gods <sup>Sacrifices and triumphs.</sup> after a victory. The Grecians had likewise a custom which resembled the Roman triumph; for the conquerors used to make a procession through the middle of their city, crowned with garlands, repeating hymns, and brandishing their spears: the captives were also led by them, and all their spoils exposed to public view; to do this was called *θεατρούζειν*.

4. Trophies were called by the ancient Athenians <sup>Trophies.</sup> *τροπαῖα*, by succeeding ages *τρόπαια*. They were dedicated to some of the gods, especially Jupiter, surnamed *Τροπαῖος*, and Juno, surnamed *Τροπαία*. A trophy was composed of all sorts of arms, taken from the enemy, hung on the trunk of a tree, (or, in later ages, on a pillar of stone or metal,) with an inscription stating the name of the god to whom it was dedicated, the names of the victors, number of the vanquished, &c. To demolish a trophy was looked on as unlawful, and a kind of sacrilege: but it was at the same time considered wrong to repair them, as by doing so the remembrance of ancient quarrels would be perpetuated.

## CHAP. XIII.

*Of their military punishments and rewards, with their manner of conveying intelligence.*

Punishment  
of deserters,  
&c.

1. The Grecians had no certain method of correcting their soldiers, but left that to the discretion of their commanders: only in some few cases the laws made provision; for instance, *αὐτομόλοι*, deserters, suffered death: *ἀστράτευτοι*, such as refused to serve in the wars; *λειποτάκται*, those who deserted their ranks; *δειλοὶ*, cowards; *ῥιψάσπιδες*, those who lost their bucklers—were at Athens neither permitted to wear garlands, nor to enter the public temples; and were, moreover, obliged to appear in the court called *Heliaea*, where a fine or other punishment was inflicted on them. At Lacedæmon they were treated with still greater severity; especially the disgrace of losing their bucklers was so great, that mothers not unfrequently stabbed their sons when they met them returning from battle without that part of their armour.

Rewards of  
valour.

2. The rewards of valour were, promotion, presents, (sometimes of crowns inscribed with the victor's name,) permission to dedicate pillars to the gods, with inscriptions declaring their victories, &c. Another honour conferred at Athens upon the valiant was to have their arms placed in the citadel, and to be called *Cecropidæ*. Some were presented with a *πανοπλία*, or complete suit of armour. Others were complimented with songs of triumph. They who lost any of their limbs in the war, whom they

called ἀδύνατοι, were maintained at the public expense, provided they had not a yearly income of three Attic minæ. Their daily allowance varied according to circumstances from one to two oboli. The children of those who fell in battle were brought up at the public expense, and when they came to maturity were presented with a complete suit of armour. They had also the honour of προεδρία, or having the first seats at shows, &c. The parents of the deceased were also provided for by the state.

3. There were various ways of conveying intelligence, and several sorts of messengers employed; such, for instance, were their ἡμεροδρόμοι, who were lightly armed with bows and arrows. The most famous contrivance, however, of all was the Lacedæmonian σκυτάλη, which was a white roll of parchment wrapped about a black stick: it was about four cubits in length, and so called from σκύτος, *skin*. When the magistrates gave commission to any general or admiral, they took two round pieces of wood, exactly equal to one another; one of these was delivered to the commander: and when they had any thing of importance to communicate, they cut a long narrow scroll of parchment, and rolling it about their own staff, one fold close to another, they wrote their business upon it; then taking it off, they dispatched it to the commander, who applying it to his own staff, the folds exactly fell in with one another as at the first writing, and the characters, which, before it was wrapped up, were confusedly disjoined and unintelligible, appeared very plain.

## BOOK IV.

CHAP. I.<sup>a</sup>*Preliminary remarks on the Grecian navies.*

Grecian  
navy more  
important  
than the  
army.

Causes of  
the slow pro-  
gress of na-  
val science.

Cause 1.

Cause 2.

IN the eyes of the Greeks the navy was more important than the army. The distinction was early made between ships of war and merchant vessels; of which the consequence was, that, as the former belonged to the state, to build and fit out ships was entirely a public concern. Yet to judge correctly of the condition and progress of naval science among the Greeks, we must not forget that the scene of action for their squadrons was always limited to the Ægæan and Ionian seas. The expedition against Syracuse is the most distant that was ever undertaken by any state of Greece Proper; with what success is well known. Even the Black sea, though open to their vessels of commerce, was hardly visited by their ships of war, because no occasion ever required it. The seas which they navigated were full of islands; it was never difficult to find landing places and harbours; and the naval expeditions were not much more than passages by sea. Besides, Greece, especially the most cultivated eastern part of it, did not abound in wood; and although some of the western or inland districts, such as Acarnania and Arcadia, were better provided with it, the rivers, being hardly more than mountain streams, afforded little opportunity for the transport of tim-

<sup>a</sup> From "Heeren's Political History of Ancient Greece."

ber. The cities therefore which built fleets, were obliged to seek their timber at a distance ; and we know that Athens imported its supplies from Thrace. The expense therefore was necessarily great, so that none but the richest cities were able to bear it. Lastly, the manning of the fleets was attended with Cause 3. peculiar difficulties. Two descriptions of men, mariners and sailors, were employed. The former were citizens, and belonged to the militia ; but, according to the earlier regulations, the citizens were not obliged to serve on board the ships. Slaves were used in part, especially at the oars, and foreigners were hired. The manning of the fleets therefore was attended with great expense ; and it is known from the Peloponnesian war, that, but for the alliance and subsidies of Persia, Sparta could not have supported it.

2. We will now consider the different epochs in Progress of naval affairs. the progress of naval affairs.

We learn from Homer and the Argonautic poets that the Greeks, even in the heroic age, had ships which were fitted out for distant voyages. The piracy, which before that period had been so common, made it necessary for ships to be prepared not only for carrying freights, but for fighting. These vessels were called *long*, by way of distinguishing Long ships. them from the more ancient round ones, which were fit only for the transportation of merchandise ; though it is certain that the former were also used for the purposes of commerce. They were so constructed that all the rowers sat in one line. In



times of insecurity, fast sailing is the chief merit of a vessel, whether for attack or flight. This property must have been increased in the lengthened vessels, both by the form itself, and the increased numbers of rowers; which gradually rose from twenty to fifty, and even more. Hence there was a class of ships (the *πεντηκόντοροι*) which derived their name from that circumstance.

Triremes invented B. C. 700.

3. But the incident which made a real and indeed the only epoch in the history of Grecian naval architecture, is the invention of the triremes. They were distinguished by the triple rank of benches for rowing, placed one above the other. The first triremes were built at Corinth about 700 B. C. It did not however at once become a general custom to build triremes. Until the Persian war the use of long ships and those of fifty oars was the most common; the Syracusans and Corcyræans were about this time the first who had whole fleets consisting of triremes. In these, though many partial improvements were perhaps made, no essential change took place.

4. It is apparent from the preceding observations that the Greeks had more reason to improve their naval than their military tactics. They were often obliged to contend with fleets, superior to their own not only in number, but also in the excellence of vessels; for in the Persian war the squadrons of the Phœnicians were arrayed against them.

Earliest sea fight between the Corinthians and Corcyræans.

The earliest sea-fight of which any mention is made was fought between the Corinthians and Cor-

cyræans about 640 B. C. but the first of which we have any particulars is the engagement which took place near the island of Lade, off Miletus, between the Ionian fleet and that of the Phœnicians in the service of Persia. The navy of the Ionians had then reached its greatest perfection; it consisted of not less than 350 triremes, while that of the Phœnicians was almost twice as large. We find that an advantageous position was taken in the days before the battle. In the divisions of the first line there were intervals through which those of the second could sail. But the battle itself is not instructive, as the Persians succeeded in first dividing the fleet of the allies.

5. When Xerxes invaded Greece, Themistocles gained the glory of being the preserver of his country by sea. Twice he ventured to meet the superior navy of the Persians; first at Artemisium, then at Salamis. But in both instances he remedied inferiority, not so much by artful manœuvres, as by choosing his position. He could not meet the immense Persian fleet in the open sea; where the wings of the enemy would have unavoidably extended beyond his own. Hence he chose his first position at the northern entrance of the straits of Eubœa, and after the indecisive engagements of Artemisium, retreated through those straits to the Saronic bay; where the narrow straits between Attica and the island of Salamis offered a still securer station.

6. Of the sea-fights which afterwards took place

First engagement between the Corinthians and Corcyraeans, B. C. 631.

in the course of this war, we have only general accounts. The Greeks beat the Persians too easily. When an enemy is despised, the art of war cannot make much progress. We have particular accounts of the sea-fight which took place between the Corcyraeans and Corinthians at the beginning of the Peloponnesian war; after which engagement both parties erected a trophy. The fleet of the Corinthians formed one line; while that of the Corcyraeans was drawn up in three divisions. But the historian remarks that no manœuvres took place; they grappled at once, and ship fought singly with ship. All that we read of the fleet of the Corcyraeans gives us a low opinion of their skill in naval tactics. In a second naval engagement with the Peloponnesians they shewed still less adroitness, and would have been ruined if the division of the Athenians had not covered their retreat.

Second engagement.

Naval manœuvres known to the Greeks.

7. The naval tactics which were now known to the Greeks, consisted chiefly in sailing round and through the enemy's line, (*περιπλεῖν* and *διεκπλεῖν*.) The object of the first was to extend the line beyond the opposite wings; of the second to break through the enemy. To prevent this the other fleet was drawn up in two lines, and with intervals, so that the divisions of the second line could pass through the intervals of the first, and thus assist them when assistance was needed. This order was particularly understood by the Athenians, who also adopted another mode of attack, not with the prow but obliquely from the side; so that the oars of the

enemy's ship were broken, and the ship thus made unmanageable. In those matters the Athenians were superior not only to the Spartans, but even to the Syracusans.

Athenians particularly skilful.

8. The last two years of the Peloponnesian war were particularly remarkable for naval encounters; but for a knowledge of tactics, the engagement between the Spartans under Callicratides, and the Athenians, near Lesbos, alone deserves notice; for it gives us an example of the management of a squadron in a double line. The Athenian fleet was drawn up in two lines, both on the right and the left wing. Each wing consisted of two divisions, each division of fifteen ships; and was supported by equal divisions in the second line; the centre was composed of one line. "This order," says Xenophon, "was chosen, that the fleet might not be broken through." The Spartan fleet, on the contrary, formed but one line, prepared for sailing round, or breaking through the enemy. The battle was obstinate; it was long before the Athenians gained the victory, when Callicratides fell. His steersman before the battle had advised him to retreat; on account of the greatly superior force of the Athenians: "Were I to fall, Sparta could exist as well without me," was his answer.

Engagement between the Spartans and Athenians near Lesbos, B. C. 406.

Death of Callicratides.

In conclusion it may be observed that the sea-fights of the ancients, although wanting in intricate manœuvres, were by no means insignificant in their consequences. They decided wars much more frequently in ancient than in modern times; and if

Conclusion.



the loss of men is to be taken into consideration, it might easily be shewn, that one naval engagement of the ancients often swept away more men, than three, or even four, in our days.

## CHAP. II.

### *Of the different sorts of ships.*

Ships of the  
early navi-  
gators.

1. The ships of the earliest navigators were nothing more than logs of wood scooped into the shape of a boat ; hence called σκάφη, from σκάπτεσθαι, *to dig or hollow out*. They were also sometimes made of wicker-work, covered with leather. Ships, in the more civilized ages of Greece, were chiefly of three sorts ; ships of *burden*, of *war*, and of *passage*.

Ships of  
burden.

*Ships of burden* were called ὀλκάδες, φορτηγοί, and πλοία. They were usually of a round form, having capacious holds to contain the provisions, or other necessaries, with which they were laden ; hence they are sometimes called στρογγύλαι, as, on the contrary, we find ships of war called μακράι. Ships of burden were principally governed by sails.

Ships of  
war.

2. *Ships of war* were of a long form, and although they had sails were chiefly managed by oars, as giving greater certainty to their movements in action ; hence the ships of war were called ἐπικώποι and κωπήρεις. The rowers were placed on seats ascending gradually in the manner of stairs. The most usual number of these banks was three, four, and five ; whence we find such frequent mention of νῆες τριήρεις, τετρήρεις, and πεντήρεις, *trireme, quadrireme, and quinquireme ships*, which exceeded one another



by a bank of oars, and consequently were built more high, and rowed with greater strength. Ships of one bank of oars were called *μονήρεις*, and the number of oars of which that bank consisted was expressed by the words *πεντηκόντοροι*, (*fifty-oared vessels*), *ἐκατόντοροι*, (*hundred-oared vessels*), &c. as the case might be.

3. *Ships of passage* were distinguished by various names, taken from their burdens: those which served for the transportation of men being called by the general names of *πόρια* and *ἐπιβάδες*; or, when filled with armed men, by the particular title of *ὀπλιταγωγοὶ* and *στρατιώτιδες*: those in which horses were conveyed were named *ἵππαγωγοὶ*. They were generally of a form somewhat between the ships of burden and those of war, being longer than the former, and more capacious than the latter. The little pinnace which attended on a ship was called *κελήτιον*, the diminutive of *κέλης*, a *light horseman*.

### CHAP. III.

*Of the parts, ornaments, and tackling of ships, and the instruments of war employed on board.*

1. The principal parts of which ships anciently consisted were three, viz. the *body*, the *pro*w, and the *stern*. In the body or middle of the ship was the *keel*, *τρόπις*, from its strength and firmness called *στεῖρη*. Round the keel were placed pieces of wood to save it from damage, these were called *χελεύματα*. Next to the keel was *φάλκις*, called by the moderns the *limber*, within which was contained the *pump*, *ἀντλία*,

Parts of a ship.

after this was δευτέρα τρόπις, *the second keel*, or *kelson*, being placed beneath the pump and called λέσβιον, χαλκήνη, κλειτοπόδιον. Above the pump was a hollow place called κοίλη, *the hold*, called also κύτος and γάστρα (because large and capacious after the form of a vessel or belly.) This was surrounded with *ribs*, which were pieces of wood rising from the keel upwards, and called νομείς and ἐγκοίλια (the belly of the ship being contained within them) upon these were placed certain planks called ἐντερόνεια or ἐντερωνίδα. The πλευραὶ, or *sides*, were composed of stout timbers extended from prow to stern, and called ὑποζώματα, ζωστήρες, and ζωμεύματα, because by them the whole fabric was girt and surrounded<sup>a</sup>. In both these sides the rowers had their places, called τοῖχοι, and ἐδώλια, placed above one another. The lowest bench was called θάλαμος, and those that sat on it θαλαμίοι; the middle ζυγά, and the men ζύγιοι; the uppermost θράνοι, and the rowers θρανίται. The rullocks, or spaces, through which the rowers put their oars were called τρυπήματα, and sometimes ὀφθαλμοὶ, as resembling eyes. The sides of these holes were covered with leather, called ἄσκωμα.

The prow.

2. Πρώρα, *the prow*, or *forecastle*, sometimes called μέτωπον, was adorned with gold, and various colours,

<sup>a</sup> This seems the most probable explanation of Acts xxvii. 7, where I would render βοηθείαις, spare planks, which they nailed to the sides of the ship, in order to repair the injury which the sea had occasioned to the ζωστήρες. Many commentators however understand the phrase to signify lashing the sides of the ship together by means of cables, chains, &c. (βοηθείαις,) which they passed underneath the keel. Compare Hor. Od. i. 14.

in which were represented the figures of gods, animals, &c. In the primitive times red was most in use, whence Homer's ships were commonly dignified with the title of *μυλτοπάρηοι*, and *φοινικοπάρηοι*. The blue was also frequently used, whence we find ships called by Homer *κυανόπρωροι*, and by Aristophanes *κυανέμβολοι*. The sides of the prow were called *πτερά*, *wings*, and *παρία*, or rather *παρειαι*, *cheeks*. The top of these, as likewise of the stern, was called *παρεξειρεσία*, because void of rowers.

3. *Πρύμνη*, *poop*, sometimes called *οὐρά*, *the tail*, The stern. was higher than the prow, and of a rounder figure. On it stood the steersman. Upon the extremity of the stern, or, as others contend, the extremity of the prow, was an ornament called *χηνίσκος*, from *χην*, *a goose*, the figure of which it resembled. To this ornament the cable is said to have been made fast when the anchor was cast into the sea. There were also the *ἄφλαστα*, which were probably the ornamental finishing of the stern; and a correspondent ornament at the extremity of the prow, called *ἄκροστόλια*, which seems to have been the extremity of a long plank called *στόλος*, carved into the shape of a helmet, or some living creature. On the prow of the ship was placed a round piece of wood called *πτυχίς*, and sometimes *ὀφθαλμός*, the eye of the ship; on this was inscribed the name of the ship, which was usually taken from the flag.

4. *Παράσημον* was *the flag*, placed in the prow of The flag, rudder, anchor, &c. the ship. *Ἐπιτροπή*, the figure of one of the gods, placed in the stern. *Πηδάλιον*, *the rudder*, of which

some large ships had as many as four. Ἀγκυρα, *the anchor*, of which every ship had several, one of which surpassing all the rest in size and strength, was called ἱερὰ, *the sheet-anchor*, and was never used but in extreme danger. Ἑρμα, θεμέλιος, ἔρισμα, *ballast*, commonly of sand. Βόλις, called by Herodotus καταπειρητήρῃ, *the sounding lead*. Κοντοὶ, *poles*, for sounding shallow waters, and shoving the ship off rocks. Ἀποβάθραι, ἐπιβάθραι, or κλίμακες, *little bridges or stairs*, joining the land to ships, or ships to one another. Πείσματα, *cables*. ῥύματα, ὀλκοὶ or σπείραι, *warps or towing ropes*. Ἀπόγεια, *hawsters*, by which ships were moored by means of rings, δακτυλίοι, to stones on shore. Κῶπαι, *oars*, of which the blade πλάτη or ταρσὸς was usually covered with brass, that it might with greater force repel the waves and endure the longer. Σκαλμοὶ, round pieces of wood on which the rowers hung their oars. Τρόποι, *leathern thongs*, with which the oars were hung on the scalmi.

The instruments used in sailing were, Ἰστία, *sails*; the names of which were, ἀρτέμων, *the mainsail*; ἀκάτια, *the great sails, or courses*; δόλων, *the small fore-sail*; ἐπίδρομος, *the mizzen*. Κεραῖαι, κέρατα, *the yards*. Ἰστὸς, *the mast*; the parts of which were πτέρνα, *the heel*; λινὸς, or τράχηλος, *the part to which the sail was fixed*; καρχήσιον, *the block*; μεσόδμη, *the step in which the mast was placed*. The cordage of a vessel was expressed by the general terms ὄπλα, σχοινία, and κάλω. Ἐπίτονοι were *the haulyards*, πόδες, *the braces*, πρότονοι, *the fore and backstays*.

Instruments  
of war.

5. The instruments of war in ships were, ἔμβολον,



a *beak* of wood, fortified with brass, placed in the prow, to pierce the enemy's ships. Ἐπωτίδες, pieces of wood placed on each side of the prow, to guard it from the enemy's beaks. Καταστρόματα, καταφράγματα, *hatches*, erected on purpose for soldiers to stand on in action <sup>b</sup>. Δελφῖν, a vast piece of lead or iron, in the form of a *dolphin*, hung with cords and pullies to the yards, and thence thrown with great force into the enemy's ship. Δόρατα ναύμαχα, *spears* of an immense length. Δρέπανον, a sort of *sickle*, placed at the end of a long pole, and used for cutting the enemy's rigging. Κεραῖαι, engines for casting stones. Χεῖρ σιδήρα, a grappling iron, which they cast out of an engine into the enemy's ship. Ἄρπαγες, hooks of iron secured with chains to the mast, and thrown with great force into the enemy's ship. The method used to defeat these engines was, to cover their ships with hides, which cast off, or blunted, the stroke of the iron. Some of the Greek nautical phrases were as follows: τῆς κώπης ἐπιλαβεῖσθαι, to handle the oar; τροποῦσθαι, to hang the oars on the *scalmi* by means of the τροπὸς; ἐρέσσειν, to row; ἐρείδειν, to give way; ἐλαύνειν, to pull; σχάσαι, to hold water; ὀρθοῦσθαι, to step the mast; ἀπλοῦν ἱστία, πετᾶν ἱστία, to set the sails; στέλλειν ἱστία and συστέλλειν ἱστία, to reef and furl, or to shorten sail; πρύμνην κρονέσθαι, to back water, literally to beat or pull to prow; (sub. εἰς;) ὀρμίζειν, to bring to anchor, as a pilot does; ὀρμίζεσθαι, to come to an anchor.

<sup>b</sup> What is meant by ἱκρία νηὸς in Homer has been much disputed, probably they were the *thwarts*, or rowers' seats.



The whole fabric being completed, it was fortified with pitch to secure the wood from the water, whence Homer gives the ships the epithet of μέλαιναι. The ship being bedecked with garlands and flowers, and the mariners also adorned with crowns, she was launched into the sea, and being purified by a priest with a lighted torch, an egg, and brimstone, was consecrated to the god whose image she bore.

#### CHAP. IV.

##### *Of the mariners, soldiers, and naval officers.*

Three sorts  
of seamen.

1. Among the ancients there were no different ranks of seamen, but the same persons were employed to fight and to labour at the oar. These were termed αὐτερέται. In later times, however, their ships of war were furnished with the three following sorts of men: 1. Ἑρέται, κωπήλαται, *the rowers*, who were often condemned malefactors and slaves; they were of three kinds, thranitæ, zugitæ, and thalamitæ. 2. Ναῦται, *the mariners*, who were exempt from drudging at the oar, but performed all the other duties in the ship; and, in order to avoid confusion, had each his separate duty, one being employed in rearing the mast, another in hoisting the sails, &c. There were a sort of men inferior to the former, and called μεσοναῦται, who had no definite duty, but were ready on all occasions to attend on the rest of the men. 3. Ἐπιβάται, *soldiers*, who served at sea. They were armed after the same manner with those designed for land service, only

there seems to have been always a greater number of heavy-armed men than was thought necessary on land. The full crew of a ship were called *πληρώμα*. The regular compliment of a trireme is said to have consisted of 200 men: of these we may reckon 140 rowers, twenty other seamen, and forty *ἐπιβαταὶ*g. In fighting, the epibata used arrows and darts at a distance, spears and swords in close combat; the rowers struck their opponents with their oars, although probably they had other arms, not regularly provided, but furnished by each man for himself in the best manner that he could. They were therefore often able to fight on land.

2. There were two sorts of officers, in all fleets: Two sorts of officers. one governed the ships and mariners; the other was intrusted with the command of the soldiers, but had likewise power over the ship-masters and their crews. These last-mentioned officers were, 1. *Στρατηγός*, or *στόλαρχος*, *the admiral*, which office was sometimes executed by one alone, sometimes in conjunction with other persons. 2. *Ἐπιστολεὺς*, *the vice-admiral*. 3. *Τριήραρχος*, *captain of a trireme*, who commanded all the other soldiers therein.

3. The officers that had the care of the ships were the following: 1. *Ἀρχικυβερνήται*, those who were in- Officers who had the care of the ship. trusted with the care and management of all marine affairs; to provide commodious harbours, to direct the course of the fleet, and order all things concern-

g This rests principally on conjecture; at Salamis only eighteen men fought upon deck on the Athenian triremes. *Boeckh's Economy of Athens*, vol. I. p. 374.

ing it, except those which related to war. 2. Κυβερνήτης, *the master or pilot*, had the care of the ship, and government of the seamen therein, and sat at the stern to steer. 3. Κελευστής, *the boatswain*; his office was to signify the word of command to the rowers, and to distribute to all the crew their daily portion of food. 4. Τριηραύλης was *a musician*, who by the harmony of his voice and instrument raised the spirits of the rowers, when weary with labour. This music was called νίγλαρος. 5. Δίοποι, ναυφύλακες, men who were obliged to take care that the ship received no damage by striking upon rocks or otherwise. To this end they sounded, especially in the night, with long poles. There were several inferior officers, whose duties are not so clearly understood.

Pay of a  
sailor.

4. The pay of a sailor was probably the same as that of a foot soldier; two oboli a day for wages, and two for provisions. When, as was generally the case, the provision was supplied in kind, the trierarchs received the siteresion, and furnished the men with barley-meal, (ἄλφιτα,) cheese and onions, or garlic, which were carried in nets. The maza was composed of barley-meal with water and oil, to which wine was sometimes added.

## CHAP. V.

*Of their voyages, harbours, and engagements by sea.*

Manner of  
sailing.

1. When the signal for sailing was given by the admiral, the mariners hauled the ships, which were drawn on dry land when unemployed, into the water.

Before they embarked, the ships were adorned with flowers and garlands, and the protection of the gods invoked. This being done, a dove was let fly, (probably as an omen of a safe return,) and the signal being given by a trumpet, a shout, or, in the night, by a light from the admiral's ship, they put to sea; the lighter vessels first, then the ships of war, led by the admiral, and lastly the vessels of burden.

2. When they arrived at any port where they designed to land, they went about, and run into harbour stern foremost, or stern *on*, as it is called. Being landed, they paid their vows to the gods, and generally offered a sacrifice.

Mode of entering a harbour.

3. Harbours were either natural or artificial: the latter were vast piles, or heaps of earth or other materials, cast up in the form of a semicircle, with arms extended into the sea; these were called *χηλαί*, from their resemblance to crabs' claws. On both sides of the mole were strong towers, garrisoned with soldiers. There was also generally a lighthouse, called *pharos*. The second part of the harbour was termed *στόμα*, and the inmost part next the shore (where the docks, *νεώρια*, were) was called *μυχός*. The whole together composed what was called *ναυσταθμός*. The accommodations on board ships of war were so indifferent, that the men never slept on board in harbour, but generally formed an encampment on shore, where they also dressed and ate their provisions.

Different parts of the harbour.

4. In preparing for an engagement at sea, the first business was to lighten the ships, by throwing

Preparation for an engagement.

all lumber overboard: they then secured the masts and sails, trusting entirely to their oars. Their order of battle was various, sometimes being in form of a half moon, sometimes of the letter V, &c. Before they joined battle, both parties invoked the gods; and the admirals, going from ship to ship in some of the lighter vessels, exhorted the men.

Manner of  
commencing  
the action.

5. All things being then in readiness, the signal was given by hanging out a gilded shield, or a red banner from the admiral's ship: this was termed *αἶρειν σημεῖα*; and the fight continued until they were lowered. Trumpets were also sounded, and the soldiers sung a pæan to Mars before the fight, and after it another to Apollo. The fight was generally begun by the admiral's ship; and was carried on by the ships endeavouring to run down and sink one another with their beaks, and by the soldiers annoying their enemies with darts and slings. When the ships were linked together, by means of the grappling irons, the soldiers fought with swords and spears.

Mode of be-  
sieging a  
town by sea.

6. When a town was besieged by sea, they used to environ its walls and harbour with ships ranged in order from one side of the shore to the other, and joined together with chains and bridges, on which armed men were placed. The besieged, on their part, defended themselves with darts, stones, fire-balls, &c.; and sometimes sent fire-ships into the midst of the blockading fleet.



## CHAP. VI.

*Of the spoils, naval rewards, punishments, &c.*

1. Victory being obtained, the conquerors set up <sup>Return of the con-</sup> a trophy, and returned home, towing after them <sup>querors.</sup> the disabled ships of the enemy. Their own ships were decorated with garlands, and hung about with broken pieces of the ships destroyed in battle. These they called ἀκρωτήρια. In this manner they returned, filling the air with shouts, acclamations, and hymns. Being received into the city, they went immediately to the temples of the gods, where they dedicated the choicest of their spoil. The remainder was placed in different parts of the city to commemorate their victory. The conquerors were also honoured with statues, inscriptions, &c.

2. The chief of their punishments was whipping <sup>Punish-</sup> with cords, which was sometimes inflicted on crimi- <sup>ments.</sup> nals, having their lower parts within the ship, and their heads thrust out of port-holes, and hanging into the sea. They were also sometimes tied with cords to a ship, and dragged through the water until they were drowned.

Ἀναυμάχοι, or such as refused to serve at sea, after a lawful summons, were, at Athens, condemned, themselves and their posterity, to ἀτιμία, ignominy.

Λειποναῦται, deserters, were not only bound with cords, and whipped, but also had their hands cut off.

## BOOK V.

MISCELLANEOUS MANNERS AND INSTITUTIONS  
OF THE GREEKS.

## CHAP. I.

*Of their marriages, divorces, &c.*

Marriage  
greatly en-  
couraged in  
Greece.

1. Marriage was very much encouraged by the laws of most of the Grecian states: and at Lacedæmon, in particular, those who abstained from it incurred several penalties, and were treated with contempt and ridicule. At Athens, too, no public office of importance was intrusted to a man who was not married, and had not children. The age at which persons might contract marriage was different in almost every state: women, however, were universally allowed to marry at an earlier age than men.

Seasons  
most pros-  
perous for  
marriage.

2. The times or seasons of the year most proper for marriage were, according to the Athenians, some of the winter months, especially January, which, for that reason, was called Γαμηλιών. The most convenient season of all was when there happened to be a conjunction of the sun and moon.

No Athenian  
citizen per-  
mitted to  
marry a fo-  
reigner.

3. Most of the Grecian states required that their citizens should match with none but citizens; and, at Athens, if a foreigner married a free woman of the city, he was condemned, on conviction, to perpetual slavery. The children also of such marriages were all slaves. If an Athenian citizen married a foreigner, he was fined a thousand drachms.

4. Virgins were not allowed to marry without <sup>Form of betrothing.</sup> the consent of both their parents; or, if the parents were dead, of their brothers; or, if there were no brothers, of the nearest of kin. If they had no relations, they were committed to the care of guardians called *ἐπίτροποι* or *κύριοι*. The usual form of betrothing<sup>a</sup> was, for the father to give his daughter to her intended husband, and sometimes to mention the dowry which he intended to give with her. The ceremony in promising fidelity was kissing each other, or giving their right hands.

5. In the primitive age, the bride, so far from <sup>Dowry.</sup> having any dowry of her own, was purchased by the bridegroom: but afterwards the woman's dowry became a thing so much sought after, that Lycurgus, at Sparta, thought it necessary, in order to find husbands for those who had no portions, to put an end, by a law, to the custom of receiving a dowry with the wife. The dowry was named *προίξ*; sometimes *ἔδνα* (quasi *ἡδανα*) *παρὰ τὸ ἡδεῖν*, from *pleasing*. Sometimes it was named *φερνὴ*, from *φέρειν*; because *brought* by the wife to her husband. When there was a dowry, the husband generally made a settlement termed *ἀποτίμημα*, being a return equivalent to the dowry. When there was an orphan virgin without inheritance (who were called *θῆσσαι*) at Athens, the next of kin was obliged to marry her, or settle a portion upon her according to his quality: that is to say, if he was a *πεντακοσιομέδιμ-*

<sup>a</sup> He who gave his daughter in marriage was said *ἑγγυῶν*, *διεγγυῶν*, *διδόναι*, and *ἀρμόζειν*.

*vos*, one of the first rank, five minæ, or 500 drachms; if *ἰππεὺς*, of the second rank, 300; if *ξυγίτης*, of the third rank, 150: but if she had many relations equally allied, all of them contributed their proportions to make up the sum.

Marriage ceremonies.

6. Before any one married, the gods (particularly Diana, the patroness of virginity) were consulted, and the entrails of victims offered in sacrifice were examined by the soothsayers, the gall being first taken out, as being the seat of anger and malice, and thrown behind the altar. The bridegroom and bride were clothed in splendid robes, and decked with garlands of herbs and flowers, as was also the house where the nuptials were celebrated. The bride herself also bore an earthen vessel, (*φρύγετον*,) in which was parched barley, to signify her obligation to attend to the business of her family.

Manner of conducting the bride to the bridegroom's house.

7. The bride was usually conducted in a chariot from her father's house to her husband's in the evening, that time being chosen in order to conceal her blushes. She was placed in the middle, her husband sitting on one side, and one of the most intimate friends on the other, who for that reason was called *πάροχος*. The same person was also called *νυμφευτῆς* and *παράνυμφος*; though this is more frequently used in the feminine gender, and signifies the woman that waited upon the bride, sometimes called *νυμφεύτρια*. Torches were carried before her, and she was sometimes preceded by singers and dancers. To conduct a wife to the house of her husband was called *δόμον ἀνάγειν, οἶκον*

ἄγεσθαι, ἄγεσθαι γαμετήν, ἄγεσθαι γυναῖκα, and εἰς οἰκίαν.

8. The bride, being come to the bridegroom's house, was entertained with a sumptuous banquet, called γάμος. During the entertainment hymns were sung, called ὑμέναιοι, or ὑμένες, from the frequent invocation of Hymen, the god of marriage. The marriage feast.

9. When the songs and dances were ended, the married couple were conducted to the marriage bed, which was usually covered with purple, and strewed with flowers. The bride then bathed her feet in water, which, at Athens, was always fetched from the fountain Callirhoë by a boy nearly allied to one of the married couple, and called from his office λουτροφόρος. The bride conducted to the marriage bed.

10. This being done, the bride was lighted to bed with several torches, round one of which the bride's mother tied her hair lace, which she took from her head for that purpose. The relations of the married persons assisted in the ceremony. Her hair lace tied round one of the torches.

11. The married couple being shut up together in the chamber, the laws of Athens obliged them to eat a quince, whereby was intimated that their first conversation ought to be pleasing and agreeable. The young men and maids stood without the door dancing and singing songs, called ἐπιθαλάμια, from θάλαμος, the bride-chamber. They returned again in the morning, saluted the married couple, and sung ἐπιθαλάμια ἐγερτικά, so called because those songs were designed to awaken the bridegroom and bride. The solemnity lasted several days. On one



of them it was usual for the bride and bridegroom to give presents to one another, and to receive them from their friends.

Spartan marriages.

12. At Sparta, the bridegroom was obliged to go by stealth to his wife, who was dressed for the occasion in boy's clothes; and after staying a short time with her, to return to his companions in the common hall. These sort of stolen interviews were often carried on for years; as Lycurgus thought that such discipline would keep alive the affections of married persons.

Divorces.

13. The Grecian laws concerning *divorces* were different: some permitted men to put away their wives on trifling occasions. The Athenians did it on slight grounds, but required a bill, in which was contained the reason of their divorce, to be approved (if the party divorced made an appeal) by the chief magistrate. The Spartans seldom divorced their wives at all. In all cases, however easily a husband might put away his wife, it was considered disgraceful for a woman to leave her husband; although at Athens the laws in this respect were somewhat more favourable to the wife. Persons at Athens who divorced their wives were obliged to return their portions, or, if they failed to do that, were obliged to allow them nine oboli a month for their support. It was not unusual to dissolve the marriage tie by consent of both parties; which being done, they were at liberty to dispose of themselves in a second match. It was even not unfrequent in some parts of Greece to borrow one an-

other's wives; and this sort of adultery was not considered disgraceful.

14. The punishments inflicted upon adulterers in Adultery. Greece were of various sorts; such as stoning to death, putting out the eyes, &c. At Athens the punishments were arbitrary, and left to their supreme magistrate's discretion. The punishments of the poor, who thus offended, were often painful and disgusting; but the rich were allowed to bring themselves off by paying a fine, called *μοιχάγρια*. Women, thus offending, were treated with great severity. Adulteresses were never after permitted to adorn themselves with fine clothes, nor to enter the temples; and whoever caught them so offending might beat them. Even their husbands, although willing to receive them back again, were forbidden to do so.

15. The Greeks do not seem to have considered Concubines and harlots. it infamous for a man to keep as many concubines as he pleased. Harlots were generally distinguished by wearing peculiar garments. At Athens they chiefly frequented the Ceramicus, and the old forum, in which stood a temple of Venus *Πάνδημος*, where Solon permitted them to prostitute themselves.

## CHAP. II.

### *Of the confinement and employments of their women.*

1. The Grecian women hardly ever appeared in mixed society, but were confined to the most re-

Grecian  
houses di-  
vided into  
two parts.

mote parts of the house. To this end, the houses were generally divided into two parts; that for the men, which was called ἀνδρῶν, or ἀνδρωνίτις; and that for the women, which was termed γυναικῶν, or γυναικωνίτις.

Virgins and  
widows  
strictly con-  
fined.

2. The women were strictly confined to their lodgings, especially those who had no husbands, whether virgins or widows; and even new married women, until after the birth of their first child, were subject to a confinement hardly less rigorous. When they went out, or appeared in public, they covered their faces with veils.

Employment  
of women.

3. The most common employments of women were, spinning, weaving, and embroidery: the provision of all necessaries within doors was also usually committed to them.

Treatment of  
women at  
Lacedæmon.

4. The Lacedæmonian women were treated very differently from those of the rest of Greece. Their virgins went abroad barefaced, and their married women were covered with veils. The young virgins were also accustomed to engage in hardy exercises, and to appear naked at public games where the men were spectators. Notwithstanding this apparent indecency, wantonness and irregularity of life were very rare.

### CHAP. III.

#### *Of the treatment of newly-born infants, their names, &c.*

Treatment of  
infants im-  
mediately

1. As soon as infants were born, they were bathed in water, and being wrapped in swaddling clothes,

called *σπάργανα*, were laid on a buckler, or, in some places, on one of the fans employed to winnow corn; which was designed as an omen of their future prosperity. At Athens, the cloth in which they were wrapped had the impression of a Gorgon's head, that being a representation of the shield of Minerva, the patroness of the city.

2. At Sparta, instead of water, the children were bathed in wine, to prove the strength of their constitutions. If they fell into convulsions, or appeared otherwise sickly or deformed, the cruel laws of Sparta would not allow the father to preserve the life of his child, but the infant was cast into a deep cavern of the earth, near the mountain Taygetus. If, on the contrary, the children were pronounced healthy, by certain officers to whose inspection all infants were submitted, the government gave orders for their education, and allowed them a certain portion of land for their maintenance. The cruel custom of exposing or murdering sickly children was tolerated, if not encouraged, by the laws of most states, except Thebes, where it was a capital offence to do so; those who could not maintain their children being obliged to take them to the magistrates, by whom they were brought up in the condition of slaves.

3. On the fifth day after the birth, the nurse ran with the child in her arms round the hearth, thereby putting it under the protection of the household gods. On the seventh, eighth, or even tenth day, the name was given to the child, in the presence of

after the birth.

Treatment of infants at Sparta.

Imposition of the name.

a large party of friends. The child's father usually imposed the name, which was frequently that of some illustrious ancestor, or sometimes derived from some action of the parents, or from some accident connected with the child: thus Œdipus was named *διὰ τὸ οἰδεῖν τοὺς πόδας*, (*because his feet were swollen.*)

The nurse.

4. The nurse was called, *μαιᾶ*, *τίτθη*, *τιθήνη*, &c. In the streets she used to carry a sponge moistened with honey, with which she appeased the infant when it cried. She also sang a lullaby, *λαλὰ, βανκαλᾶν*; and her songs were called *βανκαλήσεις*, and *νύννια*. Sometimes, in order to still it, the nurse had recourse to the bugbear, (*μορμολύκειον*.)

Education of  
Grecian chil-  
dren.

5. Both boys and girls were early accustomed to labour. The latter were shut up at home, and generally employed in spinning wool. Those boys whose parents were rich were placed under the care of tutors, called *παιδαγωγοὶ*, or *παιδοτρίβαι*. The Greeks, with the exception of the Lacedæmonians, taught their children principally three things, letters, gymnastics, and music.

## CHAP. IV.

*Of the different sorts of children, wills, inheritances, the duties of children to their parents, &c.*

Three sorts  
of children.

1. There were three different sorts of children ;  
1. *Γνήσιοι*, *children born in lawful marriage*; 2. *Νόθοι*, *those born of concubines or harlots*; and, 3. *Θετοὶ*, *adopted children*.



2. Before the time of Solon, those who had no <sup>Athenian law of inheritance.</sup> legitimate sons were obliged by the Athenian laws to leave their estates to their daughters. Persons who had no lawful issue were allowed to adopt whom they pleased, whether their own natural sons, or (by consent of their parents) the sons of other men. Such as had neither natural nor adopted children were succeeded by their nearest relations. By a law of Solon's, however, persons were allowed to leave their property by will to whom they pleased, under the following restrictions: 1. That the testators must be neither slaves nor foreigners, as in that case all their property was confiscated to the public use. 2. That they must be twenty years of age. 3. That they must not have been adopted, the estates of adopted children returning to the relations of the man who adopted them. 4. That they must have no male children of their own. 5. That they must be in their right minds. 6. That they must not be under imprisonment or constraint. 7. That they must not be induced to it by the charms and insinuations of a wife.

3. Wills were usually signed before several witnesses, who put seals to them for confirmation, and then placed them in the hands of trustees, called *ἐπιμεληταί*. <sup>Wills.</sup>

4. The duties of children towards their parents <sup>Duties of children towards their parents.</sup> consisted in paying them the utmost honour, in supporting them when past labour, &c. At Athens, however, Solon excused from maintaining their parents those children who had been bred up to no

profession, or who had not been born in lawful wedlock.

Persons unfit to manage their own affairs might be impeached, and fathers might disinherit their children.

5. When any man, either through dotage, or other infirmities, became unfit to manage his estate, his son was allowed to impeach him before the men of his own ward, who had power to invest the son with the present possession of his inheritance. Fathers might also disinherit their children: but at Athens it was necessary to have the sanction of certain magistrates to such a measure. When this sanction was obtained, the public crier proclaimed that such an one rejected the criminal (whose name was then repeated) from being his son. This was called ἀποκηρύξαι τὸν υἱόν.

## CHAP. V.

### *Food of the Greeks.*

Bread.

1. The principal aliment of the Greeks was bread, called ἄρτος: hence this word is taken sometimes for food in general. In Homer, and other authors, bread is called by metonymy σῖτος. Bread was ordinarily carried in osier baskets called κάνεον, κανοῦν. Loaves were either baked on the ashes, when they were called σποδῖται ἄρτοι; or in an oven, (κριβάνῳ,) and then they were called κριβανῖται.

The Greeks had another sort of bread called μάζα, made of meal, salt, and water, to which oil was sometimes added. They also made great use of barley-meal, (ἄλφιτον.)

Several sorts of cakes.

2. The θρίον was a cake composed of butter, eggs, honey, and flour, wrapped in a *fig-leaf*, whence its

name. The *μυττωτόν* was a dish composed of cheese, garlic, eggs, and various other ingredients. The poor were accustomed to hollow out their bread, and use it as a spoon: this was called *μιστύλλη*, whence the verb *μιστυλλᾶσθαι*. The Greeks had several other sorts of cakes, viz. *πυραμοῦς*, (a cake made of toasted wheat and honey;) *σησαμοῦς*, (a cake made of sesame;) *ἄμυλος*, (a cake of very fine wheaten flour, from *α* and *μύλη*, a mill;) *ιτρία*, (a thin cake made of sesame and honey;) *μελιττοῦτα*, (a cake sweetened with honey;) *οἰνοῦττα*, (a cake flavoured with wine,) &c.

3. The Greeks generally ate the flesh of animals <sup>Meat and fish.</sup> roasted, and very seldom boiled. Among the Lacedæmonians their young men ate meat, and older persons lived on black broth, (*μέλας ζωμός*.) At Athens the poorer people lived for the most part on garlic and onions. The ancient Greeks were fond of fish, especially eels, which they dressed with beets, and called *ἐγγέλεις*, *ἐντετευτλανωμένοι*. They also frequently ate salted fish, of which they preferred the jowl and the belly. Sweetmeats were used for the *δευτέρα τράπεζα*, or dessert: they were called in Greek, *τραγήματα*, *τρωκτὰ*, *ἐπιδορπίσματα*, and *πέμματα*. Salt (*ἅλας*) was universally employed.

In conclusion it may be remarked that Athens was celebrated for its pastry; Cappadocia for a sort of bread made of milk, oil, salt, and flour of wheat; Bœotia for eels; Salamis for ducks; Eubœa for apples; Phœnicia for dates; Corinth for quinces, and Naxos for almonds.

## CHAP. VI.

*Liquors in use among the Greeks.*

Wines.

In ancient times the Greeks drank only water; afterwards they mingled (ἐκεράσαντο) wine<sup>b</sup> with the water, whence the word κρατήρ, *a bowl*. Sometimes they used to perfume their wine. The Lacedæmonians used to boil their wine upon the fire until the fifth part was consumed; and then, after four years were expired, began to drink it. They kept their wine in earthen jars, (κεράμοις,) or in skins, (ἀσκοῖς,) as the Spaniards do in the present day. The ancient Greeks seem to have drunk out of the horns of oxen, but in more modern times they used cups made of earth, wood, glass, iron, gold, and silver. A drinking cup was called φιάλη, ποτήριον, κύλιξ, δέπας, κύπελλον, ἀμφικύπελλον, σκύφος, κυμβίον, κώθων, &c. Some of the names were derived from the form of the cup, others from the materials of which it was composed. At feasts they were compassed about with garlands, and filled to the brim.

Drinking cups.

## CHAP. VII.

*Of the meals of the Greeks, their feasts, mode of entertaining strangers, &c.*

The Grecians ate three times a day.

1. The times of eating among the ancient Greeks are generally supposed to have been three every day; 1. Ἀκράτισμα, *the morning meal*; so termed because it was customary at this time to eat pieces of

<sup>b</sup> The most approved wines were the Thasian, Lesbian, Chian, Rhodian, Mareotic, &c.

bread dipped in wine unmixed with water, which in Greek is called *ἄκρατον*. This meal is also called *ἄριστον* by Homer. 2. *Δείπνον*, the noontide meal, or dinner. And, 3. *δόρπος*, the evening meal, or supper. It seems probable, however, that among the later Grecians *δόρπος* and *δείπνον* were used to signify the same meal. In that case, the *ἀκράτισμα* and *ἄριστον* were, perhaps, two distinct meals: so that the three meals were, *ἀκράτισμα*, *ἄριστον*, and *δείπνον*. The last of these was the most important, as being eaten when the labour of the day was over, and being the meal at which entertainments were given.

2. The Greeks had two sorts of entertainments; *εἰλαπίνη*, or *εύωχία*, which was provided at the expense of one man; and *ἔρανος*, which, like the modern *pic-nic*, was made at the expense of all present. Those who were present at the latter of these without contributing were termed *ἀσύμβολοι*, in which condition were poets and singers, and others who came for the amusement of the company.

3. The most frugal in their repasts were the Lacedæmonians, who, at their *συσσίτια*, or public entertainments, were allowed only the most simple fare, of which the *black broth* formed a principal part. They were also limited in quantity. Next to the Lacedæmonians, the Athenians were the most temperate. In other cities of Greece, however, and in later ages, the mode of living was more luxurious.

4. The principal meal (the supper) was composed of three distinct parts; 1. *δείπνον προοίμιον*,

Two sorts of  
Grecian en-  
tertainment.

Public tables  
at Lacedæ-  
mon.

The supper.



which consisted of colewort, eggs, oysters, οἰνόμελι, (a mixture of wine and honey,) and other things which were thought to create an appetite: 2. δειπνον, which was plentifully furnished with more solid fare: and, 3. δευτέρα τράπεζα, the second course, which consisted of sweetmeats of all kinds, called τραγήματα.

Manner of  
reclining at  
meals.

5. The ancient Greeks sat at meat<sup>b</sup>; but when the people became more luxurious, couches (κλίναι) were introduced, on which they reclined. The manner of lying at meat was thus: the table was placed in the middle, round which stood the beds, covered with cloth or tapestry, according to the quality of the master of the house. The coverings of the beds were called στρώματα. Upon these lay the guests, resting on their left arms, their heads being raised up, and their backs sometimes supported with pillows, called προσκεφάλαια. If several persons lay upon the same bed, then the first lay upon the uppermost part, with his legs stretched out behind the second person's back: the second's head lay below the bosom of the former, his feet being placed behind the third's back; and in like manner the third, fourth, fifth, and so on: for the Greeks, unlike the Romans, sometimes crowded five, or even more persons, on the same bed. The first seat was considered the most honourable. The table, τρά-

<sup>b</sup> Homer mentions three different sorts of seats:

Δίφρος, which contained two persons.

Θρόνος, on which they sat upright with their feet on a foot-stool named θρῆνυς.

Κλισμὸς, on which they sat leaning a little backwards.

πέζα, was commonly supported by three feet, and very plain; but those which belonged to rich persons were sometimes inlaid with gold and silver, and stood on one leg, formed of ivory, and carved into the shape of a lion, or other beast.

6. At an entertainment the guests were dressed in white, or some other cheerful colour, crowned with garlands of flowers, and anointed, especially on the head, with fragrant ointments. It was also usual, before they sat down, to wash and anoint their hands and feet, and to wash their hands between every course, and after supper. Before the feast began, an oblation was made to Vesta, the chief of the household gods; afterwards they worshipped some of the other gods; and, last of all, offered a libation to Vesta.

Dress and  
behaviour of  
the guests.

7. The master of the feast first drank a part of the cup himself, and then passed it to the most honourable guest, with the salutation of χαίρε, or προπίνω σοι καλῶς, to which the person who received the cup replied, λαμβάνω ἀπό σου ἡδέως. The method of drinking was not, however, the same in all places. The Chians and Thasians drank out of *large* cups, passing them to the right hand. The Athenians out of *small* cups to the right. At Lacedæmon every man had his distinct cup, which a servant filled up as soon as it was emptied. It was also customary to drink to persons absent, and to the gods; pouring some of the wine on the earth as often as they mentioned a name, and drinking at

Manner of  
drinking.

every name one or more cups of wine<sup>c</sup>. Sometimes they contended who should drink most. All the Grecian nations seem to have been addicted to drunkenness, except the Spartans, who were laid under a necessity of keeping themselves within the bounds of sobriety by a law of Lycurgus, which enacted that all men should return from entertainments without a torch to shew them the way. At Athens, an archon convicted of being drunk was put to death by the laws of Solon.

Game of the  
cottabus.

8. The feast being ended, a libation of wine, with a prayer, was offered, and a hymn sung to the gods. The company were then entertained with music and dancing, and played at various games, among which, the most remarkable was the *cottabus*. The form was this: a piece of wood being erected, another was placed upon the top of it, with two dishes hanging down from each extremity in the manner of scales; beneath each dish was placed a vessel full of water; wherein stood a statue, generally composed of brass. Those who played at the *cottabus* stood at some distance, holding a cup of water or wine, which they endeavoured to throw into one of the dishes, that the dish by that weight might be knocked against the head of the statue under it.

<sup>c</sup> Three cups were brought in at supper. The first dedicated to Mercury; the second to Charisius, a surname of Jupiter, from *χάρις*, (favour;) the third to Jupiter *Σωτήρ*. After supper a cup of unmixed wine was carried round and tasted by all the guests. This was called *Ἀγαθοῦ Δαίμονος κρατὴρ*, the cup of good genius, meaning Bacchus, the inventor of wine.

The person who threw in such a manner as to spill least of his water, and to knock the dish with the greatest force upon the statue, was conqueror. There was another sort of *cottabus*, in which they tried to sink empty vials by pouring wine out of cups into them: and a third, which was played with dice. Conversation, riddles, and other amusements were also had recourse to, in order to pass the time. At the conclusion of the feast each of the guests retired to his own home: this was termed *γίνεσθαι ἐκ δείπνου, ἀναλύειν ἐκ συμποσίου*, &c.

9. The officers and attendants at entertainments were as follows: 1. *Συμποσίαρχος*, the chief manager of the entertainment, generally the person by whom the feast was provided; or, in *pic-nic* entertainments, elected by lots, or by the votes of the guests. 2. *Βασιλεὺς*, the king, whose business it was to determine the laws of good fellowship, and to observe whether every man drank his proportion. 3. *Δαιτρός*, the person who divided and distributed to every guest his portion. 4. *Οἰνοχόοι*, the cupbearers, who were generally beautiful youths.

Officers and  
attendants  
at entertain-  
ments.

10. The rites of entertaining strangers were the same with those of receiving guests at entertainments, only that salt was commonly set before strangers, before they tasted the victuals provided for them; by which was signified, that as salt preserves from corruption, so the friendship thus commenced should be firm and lasting. The alliance which was contracted by hospitality was termed *προξενία*, and was held very sacred. It was some-

Rites of  
hospitality.

times contracted by individuals with whole nations. Thus Nicias is called *Πρόξενος τῶν Λακεδαιμονίων*.

## CHAP. VIII.

### *Of the Grecian funerals.*

Greeks very anxious about the funeral rites of their friends.

1. The Greeks, entertaining an opinion that their souls could not be admitted into the Elysian shades, but were forced to wander for a hundred years, unless their bodies were committed to the earth, were naturally very anxious about the funeral rites of their deceased friends: and those who neglected this duty were thought accursed.

Interring and burning both in use.

2. The custom of the most primitive ages seems to have been to bury their dead; but among the later Greeks, both interring and burning were practised, although the latter custom was the more common. Some persons, however, were not allowed the usual funeral rites; for instance, suicides, insolvent debtors, sacrilegious persons, crucified malefactors, and persons killed by lightning. These last, being thought hateful to the gods, were buried apart by themselves, lest the ashes of other men should be polluted by them. Infants without teeth were also buried without being consumed to ashes.

Ceremonies performed to the dying.

3. When a person was at the point of death, the nearest relations endeavoured to receive his last breath into their mouths; and as soon as he had expired, they closed his eyes, which was termed *καθαίρειν*, *συναρμόττειν*, *συγκλείειν τοὺς ὀφθαλμούς*, and covered his face with a cloth: the limbs were then composed, and the body washed and anointed. A cloak



was wrapped round it, and a rich robe, commonly white, thrown over all. After this, the corpse was laid out on a bier, strewed with flowers, and placed at the entrance of the house, with the feet towards the gate. Some time before interment, a piece of money was put into the corpse's mouth, which was thought to be Charon's fee for ferrying the soul over the infernal river. Besides this, the corpse's mouth was furnished with a certain cake, composed of flour, honey, &c. and therefore called *μελιττοῦτα*. This was designed to appease the fury of Cerberus, the infernal gatekeeper. During this time the hair of the deceased was hung upon the door, to signify that the family were in mourning; and a vessel of water stood before the door, in order that such as had been concerned about the corpse might purify themselves by washing.

4. The body, lying on its bier, or, at Lacedæmon, on a buckler, was borne out of the house in broad daylight, except in the case of young men who died in the flower of their age; these were buried in the morning twilight, it being thought almost impious to reveal so unusual and grievous a calamity in the face of the sun. The relations walked immediately behind the corpse, and were followed at some distance by the rest of the mourners. In military funerals, the soldiers followed the body, with their arms reversed: and, in like manner, at the funerals of magistrates, their ensigns of honour were inverted. The carrying out the corpse was termed *ἐκφορά*, *ἐκκομιδή*. Funeral procession.

Funeral  
piles.

5. The piles on which they burnt dead bodies were called *πυραὶ*. They seem not to have been erected in any constant form, or to have consisted always of the same materials. The body was placed upon the top of the pile; and not unfrequently various kinds of animals, and sometimes even slaves or captives, were consumed together with the corpse. All sorts of precious ointments and perfumes were also poured into the flames. The garments of the deceased, and his arms, if he had been a soldier, were usually burnt with him.

Mode of  
burning and  
of collecting  
the ashes.

6. The pile was lighted by some of the dead person's nearest relations or friends, who made prayers and vows to the winds to assist the flames, that the body might be quickly reduced to ashes. At the funerals of generals, the soldiers made a solemn procession three times round the pile. During the time the pile was burning, the dead person's friends stood by it, pouring forth libations of wine, and calling upon the deceased. When the pile was burnt down, and the flames had ceased, they extinguished the remains of the fire with wine, and then collected the ashes and bones, and placed them in urns of wood, stone, earth, silver, or gold, (according to the quality of the deceased,) which were afterwards deposited in the earth.

Burial places  
and monu-  
ments.

7. When bodies were interred without being burnt, they were laid in coffins, with the face upwards, and looking towards the rising sun. Near relations or intimate friends were commonly buried in the same sepulchre. The burial-places of the

Greeks were generally without their cities, and chiefly by the highways. The Lacedæmonians, however, buried within their city. Every family of consequence had its own proper burying-place. The ornaments with which sepulchres were beautified were various. The most common were pillars, *στῆλαι*, on which was engraved the name of the deceased, or some short exhortation to the living. Besides this, they generally added the effigy of the dead man, or some appropriate emblem, or the instruments which he had used when alive. These monuments were called *σῆματα*, *μνημεῖα*, &c. and in later ages were erected at such enormous expense that, at Athens, Solon thought it necessary to restrain such profusion by a law.

8. Monuments were also erected in honour of the dead, but not containing any of their remains, and thence called *κενοτάφια* and *κενήρια*. They were of two sorts; one erected to such persons as had been honoured with funeral rites in another place, and the other erected for those who had never obtained a just funeral. All sepulchres were esteemed sacred, and to deface or in any way violate them was considered sacrilege.

Two sorts of cenotaphs.

9. Before the company departed from the sepulchre, they were sometimes entertained with a panegyric upon the dead person. Such of the Athenians as died in war had an oration solemnly pronounced by a person appointed by the public magistrate, which was constantly repeated upon the anniversary day. Games were also sometimes cele-

Funeral oration and games.

brated at funerals. The persons who had attended the funeral, and the house of the deceased, being considered polluted, were obliged to undergo purification.

Honours  
paid to the  
memory of  
the deceased.

10. After the funeral was over, the company met together at the house of the deceased person's nearest relations, where they were entertained with a feast. The tombs were bedecked with flowers and herbs, among which parsley was chiefly in use: they were also often perfumed with sweet ointments. Sacrifices were likewise offered to the ghosts of the deceased, consisting sometimes of black heifers, or black sheep; but generally only libations of blood, honey, wine, milk, water, &c. These honours were paid on the ninth and thirtieth days after the funeral, and repeated upon all other occasions which required their surviving relations to have them in remembrance; especially in the month Anthestion, some portion of which seems to have been particularly set apart for these ceremonies in several of the Grecian cities. The anniversary of the death was also observed.

Mourning.

11. With respect to their *mourning*, the most ordinary ways of expressing sorrow for deceased friends were as follows: 1. They abstained from banquets and entertainments, and sequestered themselves from company. 2. They divested themselves of their jewels and ornaments, and put on black clothes. They tore, cut off, and sometimes shaved their hair, which was frequently cast into the funeral pile, or thrown upon the grave. 4. They

threw themselves upon the earth, and rolled in the dust. 5. They covered their heads with ashes. 6. When they went abroad, they muffled their heads. 7. They beat their breasts and thighs, and tore their flesh. 8. They accused and cursed the gods. 9. They had mourners and musicians to increase the solemnity: these were called *θρήνων ἑξαρχοι*. Songs were sung at funerals, termed *ὀλοφυρμοὶ*, *λίνοι*, &c. The flutes used at funerals were generally of the Phrygian fashion, the sounds of which were peculiarly mournful.

When public magistrates, or persons of note died, or any public calamity happened, all public meetings were intermitted; the schools, baths, shops, &c. shut up; and the whole city put on a face of sorrow.

12. In conclusion it may be remarked, that death, and all things pertaining to it, were ominous and ill-boding, and therefore frequently expressed in softening words: to *die* being commonly termed *ἀπογίνεσθαι*, *to withdraw*; *οἶχεσθαι*, *to depart*: and the dead, *οἰχόμενοι*, *the departed*. To utter words of ill omen was termed *βλασφημεῖν*.

## CHAP. IX.

### *Dress of the Greeks.*

1. The ancient Greeks went bareheaded; but afterwards they used a sort of hat called in Greek *πίλοι*, *πιλία*, and *πιδίδια*.

Women however had the head always covered. The ornaments which they wore on their heads

Ill-omened  
words avoid-  
ed.

Ornaments  
of the head.



were κάλυπτρα, *a veil*; ἄμπυξ, *a fillet*, with which the hair was tied; κρήδεμνον, *a veil*, which came down from the head to the shoulders; κεκρύφαλος, *a net*, in which the hair was enclosed; μίτρα, *a fillet*, with which barbarian women bound up their hair; ὀπισθοσφενδόνη, *a particular kind of net*, with which the heads of some females were decorated, and which was intended to excite laughter.

The ancient Athenians wore golden grasshoppers.

2. The ancient Athenians wore in their hair golden grasshoppers, (τέττιγας,) to shew that they were Αὐτόχθονες, sprung from the same earth. Ladies of consequence wore on their heads a sort of bandelette, or tiara, called στεφάνη ὑψηλή. In their ears they wore pendants called ἔρματα, ἐνώτια, and ἑλικες, with a collar or necklace round their necks, termed ὄρμος.

Covering of the body.

3. The covering of the body was expressed in Greek by the general terms of ἐσθής, ἔσθημα, ἔσθησις: and by the poets εἶμα. The inner garment both of men and women was χιτῶν, *a tunic*<sup>d</sup>, or χιτῶν ὀρθοστάδιος, *a loose robe*. The verb ἐνδύεσθαι is used to express the putting on of this inner garment. Ladies of fashion, instead of having the sleeves sewn, used to clasp them with a row of studs reaching from the shoulder to the wrist. These studs were made of gold or silver, and were called περόναι, πόρπαι. They had also a kind of tunic styled ἐγκύκλιον, χιτώνιον, or ἑγκυκλον; but whether it was

<sup>d</sup> Composed of two pieces, square or long square; connected sometimes only at the shoulders, sometimes down the sides also.

worn as an inner or an outer garment is not accurately known.

4. Ἰμάτιον, sometimes called φάρος, was the exterior robe of the men among the Greeks, as the *toga* was among the Romans. The words used to express the putting on of this garment are περιβάλλεσθαι, ἀναβάλλεσθαι. We also read of ἀναβάλλεσθαι ἰμάτιον ἐπ' ἀριστερά, or ἐπὶ δεξιὰ, to throw the cloak over the right or left shoulder, as the modern Romans do. Hence the substantives ἀναβόλαιον, περιβόλαιον, and ἀμπεχόνη.

Different  
sorts of garments.

Χλαίνα was a thick outer garment worn in cold weather.

Φαινόλης and φαιλώνης, in Latin, *pænula*; a garment without sleeves, nearly round, worn in rainy or cold weather.

Ἀήδος, ληδάριον, a dress common to both sexes.

Ἐφεστρίς, a sort of great coat made of goat-skins.

Τρίβων, or τριβώνιον, was the cloak of philosophers and of poor persons, and was a threadbare and light garment.

Χλαμὺς was a military garment, which was worn over the tunic, the cuirass, &c.

Ἐξωμὺς was a slave's garment, which had only one sleeve, and which served both for a tunic and a cloak.

Πέπλος was an exterior robe worn by women.

Ἐπωμὺς was a short female garment, which was thrown over the shoulders.

To women also belonged the ζῶστρον, or girdle,



στρόφιον, which was a round zone, or kind of kerchief, worn by women over their breasts; and ψέλιον, the bracelet with which the Grecian women adorned their hands and arms.

Στολή, a long robe which descended to the heels.

Κατωνάκη, a slave's garment, trimmed at the bottom with sheepskin.

Βαίτη, διφθέρα, a sheepskin garment worn by shepherds.

Ἐγκόμβωμα was a cloak worn by shepherds, young girls, and slaves.

Χλανὶς was a fine robe.

Κροκωτὸς and κροκωτίον, a saffron-coloured garment worn by women, by Bacchus, and by Hercules, when in the service of Omphale.

Συμμετρία, a female robe which descended to the feet.

Θέριστρον, or θερίστριον, a thin robe worn in summer.

Coverings of  
the feet.

5. The coverings of the feet were called by the general name of ὑποδήματα, *shoes*, which were tied under the soles of the feet with thongs or cords, denominated by the Greeks ἱμάντες. To put on the shoes was termed ὑποδεῖν; to put them off, λύειν and ὑπολύειν. Shoes were termed πεδίλα by the poets.

Διάβαθρα were shoes common both to women and men.

Σάνδαλα were shoes which were anciently peculiar to heroines, and to opulent and gay women.

Κρηπίδες were a kind of shoes, said to have been worn by the military.

Περσικαὶ were female shoes, of a white colour, supposed by some to have been worn by courtesans.

Λακωνικαὶ and ἀμυκλαῖδες were Spartan shoes, and of a red colour.

Ἐμβάται were shoes used by comedians.

Κόθορνοι were buskins, worn by tragedians.

5. Flax, cotton, and wool, were the materials of Materials. which the garments of the latter Athenians were usually made. The clothes of the rich were dyed with various colours, among which a sort of purple was most valued. They wore very light dresses in summer; but in winter some of them wore large robes imported from Sardes. They had also stuffs embroidered with gold, and others worked with flowers; but these were employed only in the vestments with which they covered the statues of the gods, or for the dresses of the actors at the theatres.

6. The usual dress of the Athenian women was a Dress of the Athenian women. white tunic, fastened over the shoulder with buttons, and bound under the bosom with a broad sash; secondly, a shorter robe, confined round the waist with a broad ribbon, and bordered at the bottom with an edging of various colours; and, thirdly, a robe, which was sometimes worn gathered up like a scarf, and at other times suffered to unfold itself over the body. They also painted their eyebrows black, and rouged their cheeks.

7. The dress of the Spartan women consisted of Dress of the Spartan women. a tunic, or kind of short shift, and a robe which

descended to their heels. The girls, who were constantly employed in active exercises, commonly wore a light garment without sleeves, fastened over the shoulders with a clasp, and confined round the waist by a girdle.

Dress of the  
Theban wo-  
men.

8. In public, the Theban women concealed their faces, and discovered only their eyes; their hair was knotted upon their heads, and their feet were confined in purple slippers, so small as to leave them almost entirely bare.

Dress of the  
Spartans.

9. In general, the Greeks were content with throwing over a tunic, that descended to the mid-leg, a mantle which almost entirely covered them. Among the Spartans, kings, magistrates, and the lowest of the people, could not be distinguished by external appearance. They wore a very short and very coarse woollen tunic, over which they threw a mantle, or short cloak. On their feet they wore sandals or shoes, commonly of a red colour. They also wore on their heads caps in the form of half an egg-shell, in imitation of Castor and Pollux, who, as it was pretended, wore them in commemoration of the eggs from which they sprung<sup>e</sup>.

## CHAP. X.

### *Music.*

Derivation of  
the term.

1. The word *μουσική*, *music*, is derived, according to some authors, from the nine *muses*, and accord-

<sup>e</sup> The latter half of this chapter is abridged from Dr. Robinson's *Antiquities of Greece*, a work which I would strongly recommend to the more advanced student.



ing to others from a Hebrew word *mosai*, which signifies *art, science*.

2. There were seven notes, each of which was Seven notes. dedicated to one of the seven planets: 1. *ὑπάτη*, to the moon; 2. *παρυπάτη*, to Jupiter; 3. *λίχανος*, to Mercury; 4. *μέση*, to the sun; 5. *παραμέση*, to Mars; 6. *τρίτη*, to Venus; 7. *νήτη*, to Saturn. The key, or *mode*, in which musicians played and sang, was either flat or sharp, and was called *νόμος*. Of these modes there were four varieties: 1. The Phrygian; 2. the Lydian; 3. the Doric; 4. the Ionic: to which some add a fifth, the Æolic.

The characteristics of each of these modes were as follows: the Phrygian was religious, the Lydian plaintive, the Doric warlike, the Ionic florid, the Æolic simple. The *mode* which was employed to animate combatants in the field was called *ὄρθιος*. In later times the term *νόμος* was used to signify the words of the hymns which were sung in those modes.

3. The music of the Greeks was either vocal or Musical instruments of two sorts, wind and stringed. instrumental. Musical instruments were either *wind instruments*, *ἐμπνευστὰ*, or *stringed instruments*, *ἐντατα*. Among the instruments used by the ancients, the principal were the lyre, the flute, and the pipe. Of these the most famous was the lyre, The lyre. called *κιθάρα* and *φόρμιγξ*, to the strains of which they sang the exploits of heroes and songs of love. The strings were at first of linen thread, afterwards of catgut. Anciently the number of the strings was three, whence the lyre was termed *τρίχορδος*;

afterwards four more strings were added, whence it received the epithets of *ἐπτάχορδος*, *ἐπτάφθογγος*, *ἐπτάγλωσσος*. These strings were touched either with a bow (*πλήκτρον*) or with fingers alone. To play on the harp was termed in Greek *κιθαρίζειν*, *κρούειν πλήκτρῳ*, *διώκειν*, *δακτυλίοις κρούειν*, and *ψάλλειν*.

The flute.

4. The flute, *αὐλός*, was a celebrated instrument, employed in the sacrifices of the gods, entertainments, festivals, and funerals. The inventor of the flute was Jubal, although the Greeks ascribe it to Hyagnis, a Phrygian, who lived in the time of Joshua. Flutes were made of the bones of mules or fawns, whence the epithet *νέβρειοι αὐλοὶ*: they were also made of the bones of asses and elephants, and of reeds, and box-wood.

The pipe.

5. The pipe, called in Greek *σύριγξ*, differed from the flute in having a thin sharp sound, (whence the epithet of *λεπταλεαὶ*;) whereas that of the flute was full and grave, whence it was called *βαρύβρομος*.

The Greeks attributed to music great power, not only over the minds, but over the bodies of men, believing that various diseases were cured by it. Musical instruction formed a principal part of the education of their children.

## CHAP. XI.

### *Painting.*

Rise and progress of the art.

1. Painting sometimes formed a part of Grecian education. This art, which was termed *γραφική*,

from the verb *γράφειν*, and also *ζωγραφία*, was probably first learned from the Egyptians. In its infancy it was so imperfect, that painters were obliged to write at the foot of the picture the name of the object which it was intended to represent<sup>f</sup>. At first only one colour was used, then five, and subsequently a still greater variety.

2. The instruments employed in painting were *ὀκρίβας* and *καλύβας*, *the easel*; *πίνακες* and *πινάκια*, *the tablets or canvases*, *λήκυθοι*; *little boxes in which they kept their colours*; *κηρός*, *the wax*; *χρώματα*, *the unprepared colours*; *φάρμακα*, *the prepared colours*; *γραφὶς*, *the style or pencil*: the rough sketch or outline was called *ὑποτύπωσις*, *ὑπογραφή*, *σκιά* and *σκιαγραφία*. The picture, when completed, was termed *εἰκὼν*.

Instruments  
employed in  
painting.

## CHAP. XII.

### *Sculpture.*

1. The most ancient material employed in this art was wood, out of which rude representations of the human figure were carved. The head and hands of many of these images were of stone, and the faces coloured red. In some of them (as in the old statues of Mercury at Athens) no attempt was made by the sculptor to represent any part except the head, the remaining portion of the statue being nothing more than a rough block. Pausanias says

Infancy of  
the art.

Figures of  
wood and  
clay.

<sup>f</sup> As may be seen in the productions of some of the very early modern painters; for instance, in those of Pietro Perugino, the master of Raphael.

that he saw many wooden images (ξύανα) which must have been executed in the very infancy of the art g. About the fifteenth Olympiad it became fashionable to cover images with gold, silver, or ivory; and possibly about the same time the surface of the wood began to be carved with greater accuracy by means of the turning chisel, (τόρνος.) Images of clay, either dried in the sun or baked in an oven<sup>h</sup>, were also very common. They are said to have been first used at Corinth, and were probably introduced at an early period into Athens, as the Ceramicus derives its name from having been the place in which the manufacture of earthen statues and vessels was carried on<sup>i</sup>.

Metal.

2. Metal was at first, after being properly softened in the fire, *hammered* (σφυρηλατεῖν) into thin plates, and laid over the wood. The oldest statue of this kind was the Jupiter of Learchus, the Rheginian at Sparta. The Jupiter at Olympia, presented by Cypselus, was of similar workmanship; as was also the statue of Minerva on the Acropolis at Athens. The art of *casting* metal (χωνεύειν) was first invented at Chios, or Samos, by a Samian named Rhæcus, in the eighth century before Christ; from which time brass statues cast in one piece were substituted for

g Pausan. iv. 33.

h Terra cotta.

i It is possible that the paste figures of animals which were offered by the poor at the sacrifices first suggested the idea of sculpture. Wachsmuth. *Hellenische Alterthümer*, vol. iv. p. 331. I am glad to hear that an English translation of this work (from which I have derived considerable assistance) is about to be published.

those which had been made of wood and plates of metal. About the same time Glaucus, a Chian or Samian, found out the method of soldering, (κόλλησις σιδήρου.)

3. The first successful attempts at working in Marble. marble were made by Dipœnus and Scillis of Crete in the fiftieth Olympiad. After working at Athens they went to Sicyon, and established a school there. Among the many renowned sculptors whom Greece produced in succeeding ages, the most distinguished was Phidias, who flourished about the time of the Peloponnesian war.

## CHAP. XIII.

### *Of the Grecian Architecture.*

1. The orders of architecture <sup>k</sup> invented by the Doric. Greeks were the Doric, the Ionic, and the Corinthian. The first building in that style which was subsequently named the Doric, was, according to Vitru-

<sup>k</sup> Every order consists of two chief parts; the *column* and the *entablature*. The column is again subdivided into the *base*, or lower part; the *shaft*, or middle; and the *capital*, or upper part. The crowning part of the capital is called the *abacus*; and the foundation of the base, the *plinth*. The entablature consists also of three parts: the *architrave*, or lower; (which rests immediately on the capital;) the *frieze*, or middle; and the *cornice*, or upper. The *mutule* in the Doric order, and the *modillion* and *dentile* in the Ionic and Corinthian, are ornaments in the cornice, supposed to represent the extremities of rafters which supported the roof in the primitive huts. *Pilasters* differ from columns in being square instead of round. Attics are rows of pilasters, with their cornices, placed at the top of a building, in order to conceal the roof. They should never exceed in height one-third of the height of the order over which they are placed.



vius, the temple of Juno at Argos, erected by Dorus, the son of Hellen. As this is the most ancient of all the orders, it resembles more nearly than any other those rude huts, which are supposed to have first suggested the idea of regular architecture<sup>1</sup>.

The Doric column is short and thick<sup>m</sup>, and in most ancient buildings has no base: the shaft is sometimes fluted. The frieze is adorned with *triglyphs*; (triple flutings, from *τρίς*, *thrice*, and *γλύφω*, *to carve*;) the spaces between which are called *metopes*, because they were usually occupied by a carved representation of the *heads* of oxen.

Ionic.

2. The Ionic order is said to have been invented by Ion, the nephew of Dorus. This order is more light than the Doric. The column is taller in pro-

<sup>1</sup> When men began to erect solid buildings, they imitated the various parts of the primitive huts. The rough trunk of a tree which supported the building was the origin of the column. The stone placed underneath to preserve its lower extremity from decay became the base, and that which stood on the top was the capital: the extremities of the beams were the triglyphs; and the mortar, or other material, placed to fill up the space between the ends of the several beams, gave birth to the architrave, frieze, and cornice.

<sup>m</sup> The proportions of the architectural column are measured by what are termed *modules*, each of which is generally equal to half the diameter of the base. The module is again subdivided into sixty (or sometimes thirty) *minutes*. Thus, for example, the height of the Doric column is sixteen modules, or eight times the diameter of the base; and its entablature four modules; that of the Ionic column eighteen modules, and its entablature four modules, thirty minutes. The height of the Corinthian column is twenty modules, and its entablature five modules.

portion to its diameter. The shaft of it may either be plain, or fluted with twenty-four flutings. The capital is adorned with *volute*s, or curls; an idea suggested perhaps by the manner in which the bark when partly stripped from the tree curled about its upper extremity. The ornaments of this order are very simple.

3. The Corinthian order was invented at a much Corinthian. later period than the other two. The idea of it was suggested to Callimachus, a sculptor, by a basket covered with a square tile, over which an acanthus had grown and entwined its leaves. The parts of this order are highly ornamented. The column is taller in proportion to its diameter than that of either of the other orders. The shaft of the column is sometimes fluted. The capital is enriched with volutes, and with the leaves of the olive or the acanthus: and the *abacus* has its four sides arched inwards, and ornamented in the middle with a rose or other flower <sup>n</sup>.

4. The private houses of the Greeks consisted of Private houses. two courts: the first, or smaller court, had on three sides piazzas, under which were rooms for eating and other common purposes. The fourth side contained lodgings for men and women servants. Opposite to the entrance was a passage which led to the second or larger court. Round this court were four piazzas. Two sides of the court were kept for the

<sup>n</sup> The two remaining orders of architecture are the Composite, which is, strictly speaking, only a species of the Corinthian; and the Tuscan, which is a sort of massy Doric.

accommodation of visitors ; the master of the house occupied the third ; and the fourth was appropriated to the women.

## CHAP. XIV.

### *Grecian mode of computing time.*

1. In the heroic ages the years were numbered by the return of seed-time and harvest, and by the seasons of labour and rest. The day was not then divided into certain and equal portions of time, but measured by the access and recess of the sun. Hence the more ancient Greeks distinguished the natural day, that is, the time from the rising to the setting of the sun, into three parts, the first of which was called ἡώς, the morning ; the second, μέσον ἡμαρ, the middle of the day ; and the third, δειλη, the evening. Again, δειλη, the evening, was subdivided into δειλη πρωΐα, the early part of the evening ; and δειλη ὀψία, the latter part of the evening : the former was the time after dinner, when the sun began to decline ; and the latter about the setting of the sun. Nor were the Greeks more accurate in distinguishing the several proportions of time, until they learned the use of the sundial, the pole, and the twelve parts of the day from the Babylonians.

2. The Grecian mode of reckoning time continued to be very imperfect until the days of Meton °, who

° The Attic year after the time of Solon (who flourished B. C. 594) was lunar, of 354 days. The 360 days were reduced to the lunar time by the omission of six days from six of the months. These lunar years were brought to the course of the sun by an intercalary month, Poseideon second, inserted at the end of every two years. See *Herod.* ii. 4.

Ancient divisions of the natural day.

Mode of reckoning time very

having observed that the motions of the sun and moon fell short of each other by some hours, and that this disagreement, although at first hardly perceptible, would entirely invert the seasons in the course of a few years, invented a cycle of nineteen years, which was called *έννεακαιδεκαετηρίς*. In this term the sun having finished nineteen periods, and the moon 235, both returned to the same position in the heaven, in which they had been nineteen years before.

3. In B. C. 432, Meton commenced his cycle with the new moon nearest to the summer solstice. But this new moon fell upon the thirteenth day of Sciophorion, so that the irregularity which Meton undertook to rectify was as great as it could be, if the new moon coincided with the thirteenth day of the civil month.

The *έννεακαιδεκαετηρίς* of Meton intercalated seven months in nine years. The years which received the intercalary months were these: 3. 5. 8. 11. 13. 16. 19. His nineteen years accordingly contained 235 months of thirty days, or 7,050 days. But as nineteen years in *solar* time contained 6,940 days according to Meton's computation, there was an overplus of 110 days to be expunged from his cycle. His method was, in the whole period of 235 months, or 7,050 days, to strike out every sixty-third day <sup>p</sup>.

<sup>p</sup> In the old method of deducting a day from every alternate month, at the rate of six days in the year, too much was gained;  $19 + 6$  being = 114.

These ἡμέραι ἐξαίρέσιμοι, were taken from every month in turn, while the cycle of Meton continued in use <sup>q</sup>.

Cycles of  
Calippus and  
Hipparchus.

4. Meton made great improvements upon the calculations of his predecessors. But the difference between his computation and the true time was still considerable. In his solar year there was an excess of thirty minutes. Hence his nineteen years, amounting to 6,940 days, exceeded the true solar time by about nine hours and a half. To prevent this Calippus invented a new cycle of seventy-six years, which commenced in the archonship of Aristophon, B. C. 330. Calippus however had estimated the error of Meton to be only one day in seventy-six years, whereas it was in reality thirty-eight hours. Hipparchus therefore devised another cycle, which contained four of those instituted by Calippus.

Athenian  
year.

5. The Athenians divided their civil year into ten *prytaniæ*, corresponding to the number of their tribes, each of thirty-five days. They began their year after their calendar had been reformed by

<sup>q</sup> It is manifest therefore that six particular months are improperly called by Potter *menses cavi*, and six other months *menses pleni*. For instance, Metagitnion, Anthesterion, and Gamelion, are improperly called months of twenty-nine days, since Metagitnion, for example, in the 1. 2. 4. 6. 8. 10. 11. 12. 14. 18. 19. years of the cycle was a month of thirty days. Hecatombæon again, Boëdromion, Posideon, Elaphebolion, are improperly termed *pleni*: for in the years of the cycle 2. 4. 6. 8. 10. 11. 12. 14. 19. Hecatombæon had only twenty-nine days. See *Clinton, Fasti Hellenici*, vol. i. p. 338; second edit.



Meton, on the first new moon after the summer solstice.

The names and order of the Athenian months were as follows: 1. Ἑκατομβαιῶν, which derived its name from the great number of hecatombs offered in this month. The great *Panathenæa* were celebrated in this month, and also the *Cronia*, or festival of Saturn. 2. Μεταγειτνιών, so called from the feast of Apollo Metagitnios, celebrated at this time. 3. Βοηδρομιών, so called from the festival Boëdromia. (See b. II. c. xi.) 4. Πυανεψιών<sup>r</sup>, a month in which the Pyanepsia were celebrated. (See b. II. c. xi.) 5. Μαιμακτηριών, so called from Jupiter Μαιμάκτης, the stormer, or the boisterous; as the festival was celebrated at the beginning of winter. 6. Ποσειδειών, a month in which the *Posidonia*, or festival of Neptune, was celebrated<sup>s</sup>. 7. Γαμηλιών, a month celebrated to Juno Γαμήλιος, the goddess of marriage. 8. Ἀνθεστηριών, anciently called Ἀθηναίων. The Anthesteria (see b. II. c. xi.) were celebrated on the 11th, 12th, and 13th days of this month. 9. Ἐλαφηβολιών, a month which derived its name from the festival *Elaphebolia*. The Διονύσια μεγάλα, or τὰ ἐν ἄστει, were celebrated in this month. 10. Μουνν-

Names of  
the Athenian  
months.

<sup>r</sup> This month is the fifth in the list of Potter and others, but I have followed the arrangement of Mr. Clinton, whose reasons for altering the position of this and other months seem to me perfectly satisfactory. See *Clinton, Fasti Hellenici*, vol. i. p. 324.

<sup>s</sup> In this month, as containing the shortest day in the year, the proportions of the κλεψύδρα were measured. See *Clinton, Fasti Hellenici*, vol. i. p. 331.

χιών, so called from the festival of Diana Μουνυχία.  
 11. Θαργηλιών, which derived its name from the festival *Thargelia*. (See b. II. c. xi.) In this month the *Panathenæa Minora* were celebrated. 12. Σκιροφοριών, a month which received its name from the feast *Scirophoria*. (See b. II. c. xi.)

*Macedonian, Bæotian, and Spartan months, compared with the Athenian.*

<i>Athenian.</i>	<i>Macedonian.</i>	<i>Bæotian.</i>	<i>Spartan.</i>
1. Hecatombæon.	10. Lous.	7. Hippodromius.	Carneius.
2. Metagitnion.	11. Gorpheus.	8. Panemus.	
3. Boëdromion.	12. Hyperberetæus.	9.	
4. Pyanepsion.	1. Dios.	10. Lamatrius.	
5. Mæmacterion.	2. Apellæus.	11. Alalcomenius.	
6. Posideon.	3. Audynæus.	12.	
7. Gamelion.	4. Peritius.	1. Boucatius.	
8. Anthesterion.	5. Dystus.	2. Hermœus.	
9. Elaphebolion.	6. Xanthicus.	3. Prostaterius.	Artemisius
10. Munychion.	7. Artemisius.	4.	
11. Thargelion.	8. Dæsius.	5.	
12. Scirophorion.	9. Panëmus.	6.	

We have no perfect list of the names of months in any state except the Athenian and Macedonian. Besides the two Spartan months inserted in the table the names of three others (Gerastius, Phlyasius, and Hecatombæus) are given; but we have

no means of knowing with which of the Athenian months they corresponded. We read also of three Eleian months, (Apollonius, Parthenius, and Elaphius,) one Corinthian, (Panemus,) one Argive, (Hermes,) &c. &c.

6. Every month was divided into *τρία δεχήμερα*, Divisions and days in each month.  
*three decades of days*. The first was *μηνὸς ἀρχομένου*, or *ισταμένου*; the second, *μηνὸς μεσοῦντος*; the third, *μηνὸς φθίνοντος*. 1. The first day of the first decade was termed *νεομηνία*, as falling upon the new moon; the second, *δευτέρα ἰσταμένου*; and so on. 2. The first day of the second decade was called *πρώτη μεσοῦντος*, or *πρώτη ἐπὶ δέκα*; the second, *δευτέρα μεσοῦντος*; and so on to *εἰκάς*, the *twentieth*. 3. The first day of the third decade was termed *πρώτη ἐπ' εἰκάδι*; the second, *δευτέρα ἐπ' εἰκάδι*; and so on to *τριακάς*, the *thirtieth*: for even in the months which had only twenty-nine days they managed to retain the thirtieth, by passing over one of the other days. The thirtieth day was also called *ἔνῃ καὶ νέα*, *the old and the new*; because the former part of it belonged to the old moon, the latter to the new.

7. The date of events in Grecian history is marked Olympiads. by Olympiads, which were periods of four years, beginning in the year before Christ 776. They reckoned from the eleventh day of Hecatombæon, which began at the first new moon after the summer solstice. The computation by Olympiads ceased in the reign of Theodosius, A. D. 395. The 293rd Olympiad appears therefore to have been the last.

The following rules will enable the student to

find the Olympiad when the year before or after Christ is given ; and *vice versa*.

Rules for  
finding the  
Olympiad.

**RULE 1.**—The year before Christ being given, in order to find the Olympiad, subtract from the number 776 (the date of the first Olympiad) the number of the given year ; divide the remainder by 4, and add 1 for the Olympiad and 1 for the year. The result will be the required Olympiad.

*Examples.*

With what year of what Olympiad does the year B. C. 434 correspond ?

$$\begin{array}{r}
 \text{From } 776 \\
 \text{Take } 434 \\
 \hline
 4) \quad 342 \\
 \hline
 \quad 85 \ 2 \\
 \quad \quad 1 \ 1 \\
 \hline
 \text{Olymp. } 86 \ 3 \text{ year.} \\
 \hline
 \end{array}$$

*Answer.*—The third year of the 86th Olympiad.

With what year of what Olympiad does the year B. C. 773 correspond ?

$$\begin{array}{r}
 \text{From } 776 \\
 \text{Take } 773 \\
 \hline
 4) \quad 3 \\
 \hline
 \quad 0 \ 3 \\
 \quad \quad 1 \ 1 \\
 \hline
 \text{Olymp. } 1 \ 4 \text{ year.} \\
 \hline
 \end{array}$$

*Answer.*—The fourth year of the first Olympiad.

**RULE 2.**—The Olympiad being given to find the year before Christ. Multiply the number of Olym-

piad by 4, and subtract the product from 776; then deduct the odd years, (minus 1,) and add four. The result will be the year required.

*Examples.*

What year before Christ was the third year of the eightieth Olympiad?

$$\begin{array}{r}
 80 \\
 4 \\
 \hline
 320 \\
 \hline
 \end{array}
 \qquad
 \begin{array}{r}
 \text{From } 776 \\
 \text{Take } 320 \\
 \hline
 456 \\
 \text{Deduct odd years } 3-1 \quad 2 \\
 \hline
 454 \\
 \text{Add } 4 \\
 \hline
 458 \\
 \hline
 \end{array}$$

*Answer.*—The year B. C. 458.

**RULE 3.**—The year after Christ being given, to find the Olympiad.—Add the given year to 776; then divide by 4, and add 1 for the Olympiad.

*Example.*

With what year of what Olympiad does A. D. 14 correspond?

$$\begin{array}{r}
 776 \\
 14 \\
 \hline
 4) 790 \\
 \hline
 197 \ 2 \\
 1 \ 0 \\
 \hline
 198 \ 2 \\
 \hline
 \end{array}$$

*Answer.*—The second year of the 198th Olympiad.



**RULE 4.**—The Olympiad being given, to find the year after Chr'st.

Observe that A. D. 1 was the first year of the 195th Olympiad.

Subtract 195 from the number of the given Olympiad, multiply by 4, and add the odd years.

*Example.*

What year after Christ was the second year of the 198th Olympiad?

	From 198
	Take 195
	<hr/>
	3
	4
	<hr/>
	12
Add odd years	2
	<hr/>
	14
	<hr/>

*Answer.*—A. D. 14.

## CHAP. XV.

*Grecian money, weights, and measures.*

1. The following table will shew the value of money among the Greeks:

	£.	s.	d.
Lepton . . . . .	0	0	0 $\frac{3}{3} \frac{1}{6}$
7 lepta make 1 chalcus . . . . .	0	0	0 $\frac{3}{4} \frac{1}{8}$
2 chalci, 1 dichalcus . . . . .	0	0	0 $\frac{1}{4}$ $\frac{7}{2} \frac{1}{4}$
2 dichalci, 1 hemiobolus . . . . .	0	0	0 $\frac{1}{2}$ $\frac{7}{1} \frac{1}{2}$
2 hemioboli, 1 obolus . . . . .	0	0	1 $\frac{1}{4}$ $\frac{1}{6}$
6 oboli, 1 drachma <sup>t</sup> . . . . .	0	0	7 $\frac{3}{4}$

<sup>t</sup> The drachma was divided into eighteen *λίγρατια*, or siliquæ, as well as into six oboli. In different parts of Greece were different drachmas: that of Ægina was equal to ten Attic oboli; the value of the Corinthian drachma is not known.

	<i>L.</i>	<i>s.</i>	<i>d.</i>
2 drachmæ, 1 didrachmon . . . . .	0	1	3½
100 drachmæ, 1 mina . . . . .	3	4	7
60 minæ, 1 talent <sup>u</sup> . . . . .	193	15	0

The lesser coins, as the lepton, chalcus, &c. were generally of brass, except the drachma and didrachmon, which were of silver. There was also the tetradrachma, which was called γλαῦξ, *owl*, because it had that bird on one side, and a head of Minerva on the other.

The stater was both a gold and silver coin, but most commonly the latter. It was of different weights and names, according to the different states by which it was coined. The stater aureus weighed two Attic drachms, and was worth 1*l.* 0*s.* 9*d.* The stater Cyzicenes, the stater Philippi, and the stater Alexandri, were each of the value of 18*s.* 1*d.* English. The stater Daricus and the stater Cræsi were each of the value of 1*l.* 12*s.* 3½*d.* Observe, that when the word ἀργυρίου is found joined with a number, drachms are to be understood.

2. The following are their weights reduced to English Troy weight :

	lb.	oz.	dwt.	grs.
Drachma . . . . .	0	0	6	2¼⅔

<sup>u</sup> Τάλαντον: the talent commonly signifies in Homer, a balance; however, it usually denotes either a weight or a sum of money; and its value differed according to the different ages or countries in which it was used. The talent of Ægina contained ten thousand Attic drachmæ. Another talent much more ancient and of less value than those, was that which may be called the Homeric talent of gold, supposed by some to be worth twenty-four drachmæ.

	lb.	oz.	dwt.	grs.
Mina Attica communis . . . . .	0	11	7	$16\frac{2}{7}$
Mina Attica media . . . . .	1	2	11	$10\frac{2}{7}$
Talentum Atticum commune ..	56	11	0	$17\frac{1}{7}$

It must be remembered, that every mina always contains 100 drachmæ, and every talent 60 minæ: the talents therefore differ according to the different standard of their minæ and drachmæ.

3. The following are the Grecian measures of length reduced to English :

	paces	ft.	in.	decimals.
Dactylus, or digit . . . . .	0	0	0	$7554\frac{1}{6}$
Doron . . . . .	0	0	3	$218\frac{3}{4}$
Lichas . . . . .	0	0	7	$5546\frac{7}{8}$
Orthodoron . . . . .	0	0	8	$3101\frac{9}{16}$
Spithame . . . . .	0	0	9	$656\frac{1}{4}$
Ποῦς, foot . . . . .	0	1	0	875
Πυγμή, cubit . . . . .	0	1	1	$5984\frac{3}{8}$
Πυγών . . . . .	0	1	3	$109\frac{3}{8}$
Πήχυς, larger cubit . . . . .	0	1	6	13125
Ὀργυιά, pace . . . . .	0	6	0	525
Stadium . . . . .	100	4	4	5
Milion . . . . .	805	5	0	

The Grecian square measures were, the *plethron*, or acre, containing 1444, as some say, or, as others report, 10,000 square feet; and the *aroura*, which was half the *plethron*.

4. The following are Attic measures of capacity for things liquid, reduced to the English wine measure:

	gal.	pints.
Cochlearion . . . . .	0	$\frac{1}{120}$
Cheme . . . . .	0	$\frac{1}{60}$

	gal.	pints.
Mystron .....	0	$\frac{1}{48}$
Conche.....	0	$\frac{1}{24}$
Cyathus .....	0	$\frac{1}{12}$
Oxybaphon .....	0	$\frac{1}{8}$
Cotyle .....	0	$\frac{1}{2}$
Xestes .....	0	1
Chous .....	0	6
Metretes .....	10	2

5. The following are Attic measures of capacity for things dry, reduced to English corn measure :

	pks.	gals.	pts.	s. in.	dec.
Cochlearion .....	0	0	0	0	276 $\frac{7}{10}$
Cyathus .....	0	0	0	2	763 $\frac{1}{2}$
Oxybaphon .....	0	0	0	4	144 $\frac{3}{4}$
Cotyle .....	0	0	0	16	579
Xestes .....	0	0	0	33	158
Chœnix .....	0	0	1	15	705 $\frac{3}{4}$
Medimnus .....	4	0	6	3	501

PART II.  
OF ATHENS AND SPARTA.

BOOK I.  
OF ATHENS.

CHAP. I.

*Geography of Attica, tribes, Demi, Laurium,  
Pentelicus.*

Extent and  
boundaries  
of Attica.

1. ATTICA is a neck of land, or peninsula, opposite to that of Argolis, (being separated from it by the Saronic gulf, extending in a south-easterly direction about sixty-three miles into the Ægæan sea. Its greatest breadth may be twenty-five miles; but it tapers more and more to a point southward, until it ends in the rocky promontory of Sunium, (*cape Colonna*,) on the summit of which stood the temple of Minerva <sup>a</sup>.

Productions  
and re-  
sources.

2. The soil never produced corn enough to supply its inhabitants; but the marble of the Pentelic mountains, the silver mines of Laurium, and more especially the culture of the olive, and the commercial advantages which the inhabitants derived from the situation of their country gave to the people wealth sufficient to procure them all the necessities and most of the luxuries of life.

<sup>a</sup> Neptune was also worshipped there, as we learn from Aristophanes. *Equi*. 557.



The whole surface of the country furnishes an area of about 730 square miles, allowing for the very hilly nature of the ground.

3. The total population of Attica B. C. 317, at Population. which time a census was taken by Demetrius the Phalerian, was estimated at 528,000; of these the *citizens*, or those who had votes in the public assembly, amounted to 21,000 <sup>b</sup>. The *μέτοικοι*, or residents, who paid taxes, but had no vote, amounted to 10,000, and the slaves to 400,000, which, with a proportionate allowance of women and children, furnishes the number of souls above mentioned <sup>c</sup>.

4. The mountains of Attica are a continuation Mountains and rivers. of the chain from Bœotia. In its northerly highest part this chain was called mount Parnes, (*Nozea*.) Below this is mount Pentelicus, celebrated anciently for its marbles. A range now called *Turkovouni* connects the last mentioned with mount Anchesmus. The two summits of mount Hymettus <sup>d</sup>, (now *Trelo-vouni* and *Lampro-vouni*,) form

<sup>b</sup> That this number could not comprehend women and children as well as men, is very satisfactorily proved by Mr. Clinton in note c, p. 388, vol. i. of his *Fasti Hellenici*. In the time of Pericles, about 130 years before, the number of voters was 19,000, the entire Athenian population, exclusive of *μέτοικοι* and slaves, being at that time 78,240. *Clinton's Fasti*, vol. i. p. 53.

<sup>c</sup> The proportion of the free inhabitants to the slaves, therefore, was nearly as one to four. In the American sugar plantations of our own day the slave population bears to that of the freemen the proportion of six to one. *Boëckh's Polit. Ec. of Athens*, vol. i.

<sup>d</sup> Hymettus was famous for its flowers and honey.

the southern portion of this chain, which is continued to the promontory of Sunium. The air of Attica is remarkably pure.

Tribes.

5. The whole of Attica had been divided as early as the time of Cecrops into four tribes, or wards, (*φυλαὶ*,) but these were afterwards increased (B. C. 510) by Clisthenes to ten, which were severally named after some Athenian hero, who was considered as its good genius and divine president, (*ἀρχηγός*, or *ἀρχηγέτης*.) Each tribe had also its president or chief, distinguished by the title of *phylarch*; these also commanded the cavalry. The names of these wards were—1. Erectheïs, named after Erectheus; 2. Ægeïs, from Ægeus, father of Theseus; 3. Pandionis, from Pandion, son of Erectheus; 4. Leontis, after the three daughters of Leos, who were said to have devoted themselves in order to avert a pestilence from their country; 5. Acamantis, from Acamas, son of Theseus; 6. Æneïs, from Æneus, grandson of Cadmus; 7. Cecropis, from Cecrops; 8. Hippothoontis, from Hippothoon, son of Neptune and Alope; 9. Æantis, from Ajax, the son of Telamon; 10. Antiochis, from Antiochus, the son of Hercules. In the year B. C. 306, when Antigonus and Demetrius freed the Athenians from the Macedonian yoke, two more tribes were added, and called by their names. These were afterwards changed to Attalis and Ptolemais, in compliment to kings Attalus and Ptolemy son of Lagus.

Demi.

6. Each Athenian tribe was again subdivided into *δημοί*, or boroughs, the head officer of which was

called *demarch*. This arrangement is by some ascribed to Solon, by others to Clisthenes. The number of these demi was 174, among which the most remarkable were Acharnæ, (*Menidi*), nearly seven miles north of Athens. This was the largest of the Athenian demi, and furnished in the Peloponnesian war 3000 hoplitæ; Decelea, about fourteen miles north; Rhamnus, (*Vedo-castro*), on the coast, east of Decelea; Marathon, sixty stadia south of Rhamnus; Brauron, (near *Palaio-braona*), considerably south of Marathon on the coast; Eleusis, (*Lesina*), north-west of Athens, famous for its temple of Ceres, and north of Eleusis Thria, and the Thriasian plain. The demus of Colonus, celebrated as the scene of the *Œdipus Coloneus* of Sophocles, was situated ten stadia north-west of Athens.

7. Laurium, celebrated for its silver mines, was Laurium. a range of hills extending to the promontory of Sunium, and from thence to the neighbourhood of *Port Rafti*, the ancient Prasiæ, on the eastern coast. Herodotus informs us that the produce of these mines was shared among the Athenians, each of whom received ten drachmæ; but we are not informed whether this division took place annually. Themistocles however during a war with Ægina, advised them to apply this money to the construction of 200 galleys; a measure which greatly contributed to the naval ascendancy of the Athenians. The produce of the mines had already much diminished in the time of Xenophon, from whose

account we collect that they were then farmed by private persons, who paid a certain sum to the republic in proportion to the quantity of ore extracted. These private establishments were called ἐργαστήρια ἐν τοῖς ἀργυρίοις. Nicias is said at one time to have employed 1000 slaves in the mines. Traces of the silver mines were observed by Mr. Hawkins not far beyond *Keratia*. “The site of the smelting furnaces,” he says, “may be traced to the southward of *Thorico* for some miles, immense quantities of scoriæ occurring there.” Near *Laurium* were two other spots connected also with the mines, named *Aulon* and *Thrasylum*.

Pentelicus.

8. Mount *Pentelicus*, celebrated for its marble quarries, still retains its name. *Pausanias* reports that a statue of *Minerva* was placed on its summit. According to *sir W. Gell*, the great quarry is forty-one minutes distant from the monastery of *Penteli*, and affords a most extensive prospect from *Cithæron* to *Sunium*. There was a demus named *Pentele*, belonging to the tribe *Antiochis*, which was situated probably at the foot of the mountain near the quarries.

## CHAP. II.

*Of the city of Athens, its walls, gates, streets, buildings, &c.*

Extent of  
the city of  
Athens.

1. According to *Thucydides* the whole circuit of *Athens*, including *Piræus*, *Munychia*, and the long walls, was 178 stadia, or rather more than seventeen English miles. The inhabitants used to call it ἄστυ and πόλις, as being the first of cities.

2. The ancient city, built by Cecrops, and called <sup>The upper and lower</sup> from him Cecropia, was seated on the top of a high city. rock rising out of a plain, which on the south-west extended for about four miles towards the sea and the harbours; but on the other sides was enclosed by mountains. Afterwards, when the number of inhabitants had increased, the whole plain was filled with buildings, which were called from their situation ἡ κάτω πόλις, *the lower city*; and Cecropia was then named ἡ ἄνω πόλις, or Ἀκρόπολις, *the upper city*.

3. The summit of the hill contained a level space, <sup>The Acropolis and its fortifications.</sup> about 800 feet long and half as broad. Its sides were precipitous, with the exception of that on the west, from whence it was alone accessible. The whole of the Acropolis was surrounded by walls raised on the natural rock, of which the entire hill is composed. The most ancient part of these fortifications, called the πελασγικόν, was built by the Tyrrhene Pelasgi, who in the course of their migrations settled in Attica. The rampart raised by this people is often mentioned in the history of Athens, under the name of Pelasgicum, which included also a portion of ground below the wall at the foot of the rocks of the Acropolis. This had been allotted to the Pelasgi whilst they resided at Athens; and on their departure, it was forbidden to be inhabited or cultivated. It was on the northern part of the citadel, the southern wall having been built by Cimon, from whom it received the name of Cimonium. Another portion appears from Thucy-



dides to have been constructed under the administration of Themistocles: and there is still great evidence of the haste with which the historian describes that work to have been performed on the termination of the Persian war.

The Propylæa.

4. The only road which led to the Acropolis conducted to the Propylæa, erected by Pericles; and which, although only intended as an approach to the Parthenon, were supposed to rival that edifice in beauty and dimensions. The Propylæa consisted of a great vestibule, with a front of six Doric columns, behind which was another supported by as many pillars of the Ionic order: these formed the approach to the five gates or entrances to the citadel. On each side were two wings projecting from the great central colonnade. The Propylæa were erected at an enormous expense about 755 years after the Pelasgic fortress. The largest or middle gate of the Propylæa was measured by Mr. Dodwell, and found to be twenty-six feet six inches in height, and nearly fourteen in breadth at its base. The lintel over this gate is a solid mass of marble, twenty-two feet and a half in length, four feet in thickness, and three feet three inches in breadth; and supposed to weigh at least twenty-two tons. We are told by Pausanias that the Propylæa were adorned with equestrian statues. It appears that there were six steps, each of which was more than a foot in height. On the right stood the temple of victory *Apteros*, (the wingless,) and on the left another temple ornamented with the paintings of Polygnotus.

5. A gentle ascent leads from the Propylæa to the Parthenon. Parthenon, or temple of Minerva, *the virgin*, and the distance is about 300 feet. This magnificent building was constructed by Pericles entirely of Pentelic marble. It consisted of a cell, surrounded with a peristyle, having eight Doric columns in the two fronts, and seventeen in the sides. These columns stood upon a pavement to which there was an ascent of three steps: the total elevation of the temple being sixty-five feet from the ground: the length was 228 and the breadth 102 feet. The sculptures which decorated the pediment in front related to the birth of Minerva, and those behind to the contest between the goddess and Neptune for Attica. The statue of Minerva was of ivory and gold. On the summit of the helmet was placed a sphinx, with griffins on each of the sides. The statue itself was erect, and clothed in a robe reaching to the feet. On the breast was a head of Medusa wrought in ivory, and a figure of victory about four cubits high. She held a spear in her hand, and a shield lay at her feet. The figure was twenty-six cubits high. The whole was the work of Phidias, who contrived that the gold with which the statue was incrustated might be removed at pleasure. The Parthenon contains as much decoration as the Doric order will admit. The present entrance to the temple is at the western extremity; although the principal entrance is supposed to have been at the eastern end. The temple is called by the Greeks the church of St. George. It was much injured when the Acro-

polis was besieged by the Venetians in 1687, and has been stripped in our time by lord Elgin.

Erectheium. 6. On the northern side of the Acropolis stands the Erectheium, or temple of Neptune, called Erec-theus, which was a double building; half of it being sacred to Neptune, and containing the salt spring called ἐρεχθίς, which was feigned to have burst out of the earth from a stroke of Neptune's trident in his contest with Minerva. The other half of the temple belonged to Minerva, surnamed Πολιάς, *the protectress of the city*, and contained the sacred olive produced by Minerva in the contest above-mentioned. It also contained some spoils of the Medes, such as the silver-footed seat of Xerxes, the sword of Mardonius, and the breastplate of Masi-tius. The Erectheium is very ancient, being al-luded to by Homer. It was burned by the Persians, but the walls were probably only cracked, and after-wards repaired, and additions made to the temple. The Pandroseion portico, which is attached to the south-west end of the Erectheion, was supported by six female figures, called Caryatides, or statues of female Caryan slaves. Only four of these figures now remain.

Public trea-  
sury.

The Acropolis also contained the public treasury, called, from its situation *behind* the temple of Mi-nerva, ὀπισθόδομος. In this treasury, besides other public money, 1000 talents were laid up against any very urgent occasion. The names of the debtors to the commonwealth were also enrolled here. The building was sacred to Jupiter Σωτήρ (the saviour)

and Plutus, the god of riches. There were also in the Acropolis chapels consecrated to Jupiter Σωτήρ, Minerva Σώτειρα, and Venus.

7. *The lower city*, containing all the buildings Edifices of the lower city. which surrounded the Acropolis, with the fort Munychia, and the two havens, Phalerum and Piræus, was encompassed with walls of unequal strength, being built at different times, and by different hands. The chief parts of them were the μακρὰ τεῖχη, *long walls*, which joined the haven of Piræus Long walls. to the city, and were about five miles in length. These walls were first planned and commenced by Themistocles after the Persian war. His object evidently was to prevent any invading army from intercepting the communication between the city and Piræus; but he did not live to terminate this great undertaking, which was continued after his death by Cimon, and at length completed by Pericles. Sometimes we find them called the legs (σκεῖλη) of the Piræus. One of these was designated by the name of Piraic, and sometimes by that of the northern wall: its length was forty stadia. The other was called the Phaleric, or southern wall, and measured thirty-five stadia.

The Piræus formed (as did Phalerum) a city by Piræus, Phalerum, and Munychia. itself, with its own public squares, temples, market-places, &c. Its harbour, well provided with docks (ὄρμυι) and magazines, was spacious enough to hold in its three divisions<sup>d</sup> 400 triremes; whilst the

<sup>d</sup> The three divisions of Piræus were called Cantharus,

Phalerum and Munychia could each accommodate only about fifty. All three were naturally formed by the bays of the coast; but the Piræus excelled the others, not only in extent, but also in security. The port of Piræus is now called *Leone*; that of Munychia, *Stratitiki*; and that of Phalerum, *Phanari*.

Gates.

8. The number of gates belonging to ancient Athens is uncertain; but the existence of nine has been ascertained by classical writers. The names of these are Dipylum, (also called Thriasiaë, Sacraë, and perhaps Ceramicæ,) Diomeiaë, Diocharis, Melitides, Piraicæ, Acharnicæ, Itoniaë, Hippades, Heriaë. The modern walls are furnished with seven gates. A small valley, Cœle, (*the hollow*,) lay between the Acropolis and the hill on which the Areopagus held its assemblies, and again between this and the hill of the Pnyx, where the collected people were accustomed to decide on the affairs of the republic. The Areopagus is situated a few hundred feet west of the Acropolis. It consists of an insulated rock, precipitous, and broken towards the south; on the north side it slopes gently down towards the temple of Theseus, and is rather lower than the Acropolis.

Streets.

9. The streets of Athens were very numerous, but they were not very uniform or beautiful, and the names of most of them are quite lost. The

Aphrodisium, and Zea. The former was appropriated to dock-yards for the construction and repairs of ships of war.



most remarkable buildings of the lower city were sacred edifices, porticoes, forums, gymnasia, and theatres.

The principal sacred edifices were, 1. The temple of the heavenly Venus, who presided over chaste and pure love. In this temple was a statue of the goddess, of Parian marble, the work of Phidias. The building probably stood towards the western end of the ridge of Areopagus. 2. A few hundred yards north of the Areopagus is the temple of Theseus, erected to that hero after the battle of Marathon, when Cimon was sent to Scyrus to convey his remains from that island. It was built about 465 years before the Christian era, under the direction of Cimon. This elegant building probably furnished the model of the Parthenon, which resembles it in the most essential points. In the interior it was decorated with pictures, representing the achievements of Theseus, his battle with the Amazons, and the fight of the Centaurs and Lapithæ. The sculptures on the frieze and metopes represent the exploits of Hercules and Theseus. This temple, which has suffered but little from the injuries of time, has been converted into a Christian church. It is formed entirely of Pentelic marble, and stands upon an artificial foundation formed of large quadrangular blocks of limestone. 3. Ἀνάκειον, the temple of Castor and Pollux, called ἄνακες. In this place slaves were exposed to sale: it was a building of great antiquity, and contained paintings by Polygnotus and Micon. 4. Ὀλύμπιον, or Olympieum.

Temple of  
the heavenly  
Venus.

Temple of  
Theseus.

Anaceium.

Ὀλυμπιεῖον, a temple erected in honour of Jupiter Olympius: it was the most magnificent structure in Athens, being in circuit no less than four stadia. The foundations were laid by Pisistratus, but it was not finished until 700 years after, in the reign of Adrian. 5. Πάνθεον, a temple dedicated to *all the gods*. This was a very magnificent structure, and supported by 120 columns of Phrygian marble: on the outside were all the histories of the gods, curiously engraven; and upon the great gate stood two horses, beautifully carved by Praxiteles. 6. The temple of the eight winds was an octagon tower of marble, having the name of a wind engraved on each of its sides, according to the quarter from which it blew. On the top of the tower was a little pyramid of marble, on the point of which was placed a brasen Triton, holding a switch in his right hand, with which, turning about, he pointed to the wind that then blew. All the winds were represented by figures answerable to their natures; above which were written their names in large Greek letters; namely, ΕΥΡΟΣ, *south-east*; ΑΠΗΛΙΩΤΗΣ, *east*; ΚΑΙΚΙΑΣ, *north-east*; ΒΟΡΕΑΣ, *north*; ΣΚΕΙΡΩΝ, *north-west*; ΖΕΦΥΡΟΣ, *west*; ΝΟΤΟΣ, *south*; ΛΙΨ, *south-west*.

Pantheon.

Temple of  
the winds.

Porticoes.

10. Of porticoes, στοαὶ, they had a great many; but the most remarkable was that called ποικίλη, from the *variety* of curious pictures which it contained. These pictures were by Polygnotus, Micon, and Pamphilus, the most famous among the Grecian painters, and represented the battles of Theseus

against the Amazons, and that of Marathon, and other achievements of the Athenians. Here were suspended the shields of the Lacedæmonians taken in the island of Sphacteria. Here it was that Zeno taught philosophy, and instituted that sect which received their names from this place, being called Stoics.

11. Ὡδεῖον was a music theatre, built by Pericles, Odeum. and fitted up on the inside with seats and rows of pillars. This building, together with various theatres, temples, porticoes, &c. stood in the Ceramīcus, *within the city*. There was another Ceramīcus *in the suburbs*, which was a public burying-place, and contained the academy, and many other edifices. The name was derived either from Ceramus, the son of Bacchus and Ariadne, or ἀπὸ τῆς κεραμεικῆς τέχνης, *from the potter's art*, which was practised in one of these places. The Ceramīcus is supposed to have lain entirely on the southern side of the Acropolis. Plutarch says that the communication from one Ceramīcus to the other was through the gate Dipylum.

12. The Athenian ἀγοαὶ, or forums, were very numerous; but the most noted of them were the old forum and the new: the former of these stood in the Ceramīcus within the city<sup>e</sup>. In it were held the public assemblies of the people; but the chief

<sup>e</sup> The agora was afterwards removed to another part of the town, which, according to Strabo, formerly belonged to the demus of Eretria. It is said that the modern Athenians hold their market in the same place.

design of it was for the meeting of persons to buy and sell, and therefore it was divided into different parts, according to the wares exposed for sale. Sometimes they called the *fora* by the single names of things sold in them; as *οἶνος*, the wine market; *ἐλαῖον*, the oil market, &c. The time in which things were exposed to sale was called *πλήθουσα ἀγορά*, full market, from the number of people that assembled at such times. Besides these places, the tradesmen had also their *βουλευτήρια*, or common halls, wherein each company met, and consulted about their affairs.

Gymnasia.

13. *Gymnasia* were knots of buildings united, being so capacious as to hold many thousands of persons at once, and having room enough for philosophers, rhetoricians, and the professors of all other sciences, to read their lectures; and for wrestlers, dancers, &c. to exercise themselves without the least interruption. They consisted of porches, dressing-rooms, baths, &c. There was also the *stadium*, a large semicircle, in which exercises were performed: and the *xysti*, places covered at the top, designed for the exercise of wrestlers, when the weather did not permit them to contend in the open air: and the *xysta*, which were walks open at top, designed for exercise or recreation in the heat of summer, and milder seasons of winter.

Lyceum.

Athens had several gymnasia, of which three were the most remarkable. 1. The Lyceum, on the banks of the Ilissus, dedicated to Apollo *Λύκιος*, and famous for the school of Aristotle having been held

there. 2. The Academia, situated in what had been a marsh, but had been drained by Cimon. This place was full of shady groves, and was much frequented by persons who attended Plato's lectures.

3. Cynosarges was a place in the suburbs, near the Lyceum, (situated probably at the foot of mount Anchesmus, now the hill of *St. George*, and to the south-west of *Asomato*,) so called from a *white* or *swift dog*, in Greek, *κύων ἀργός*, which, when Diomus was sacrificing to Hercules, stole a part of the victim. It contained a gymnasium, in which strangers, and those who had but one parent an Athenian, were obliged to perform their exercises.

14. The theatre of Bacchus<sup>f</sup> stood on the south-eastern side of the eminence crowned by the noble buildings of the Acropolis. From the level of the plain a semicircular excavation gradually ascended up the slope of the hill to a considerable height. Round the concavity, seats for an audience of thirty thousand persons arose range above range; and the whole was topped and enclosed by a lofty portico<sup>g</sup>, adorned with statues, and surmounted by a balustraded terrace. The tiers of benches were divided into two or three broad belts, by passages termed *διαζώματα*<sup>h</sup>; and again transversely into wedge-like masses, called *κερκίδες*<sup>i</sup>, by several flights of steps,

Theatre of  
Bacchus.

<sup>f</sup> For a more particular account the reader is referred to "The Theatre of the Greeks," from which this description of the theatre of Bacchus is abridged.

<sup>g</sup> Marked L. L. L.

<sup>h</sup> Marked I. I. I. I. I.

<sup>i</sup> r. r. r. In Latin, *Cunei*.



radiating upwards from the level below to the portico above. The lower seats, as being better adapted for seeing and hearing, were considered the most honourable, and therefore appropriated to the high magistrates, the priests, and the senate: this space was termed *βουλευτικὸν*. The young men sat apart in a division entitled *ἐφηβικὸν*: the sojourners and strangers had also their places allotted to them.

Twelve feet beneath the lowest range of seats lay a level space called the *ὀρχήστρα* <sup>k</sup>. In the middle of this open flat stood a small platform, square and slightly elevated, called *θυμελή* <sup>l</sup>, which served both as an altar for the sacrifices that preceded the exhibition, and as the central point to which the choral movements were all referred. That part of the orchestra which lay without the concavity of the seats, and ran along on either side to the boundary wall of the theatre, was called *δρόμος* <sup>m</sup>. The wings, as they might be termed, of this *δρόμος* were named *παρόδοι* <sup>n</sup>, and the entrances which led into them through the boundary wall were entitled *εἰσόδοι* <sup>o</sup>.

The stage  
and its divisions.

On the side of the orchestra opposite the amphitheatre of benches, and exactly on a level with the lowest range, stood the platform of the *σκηνὴ* <sup>p</sup>, or stage, communicating with the *δρόμος* by a double

<sup>k</sup> Marked G. D. C. B. C. E. G.

<sup>l</sup> Marked O. The Thymele sometimes was made to represent a tomb, as in the *Persæ* and *Choephoræ* of Æschylus.

<sup>m</sup> Marked G. D. C. O. C. E. G.

<sup>n</sup> C. D. G. F.—C. E. G. F.

<sup>o</sup> The Roman *aditus*. D and E.

<sup>p</sup> H. F. m. n. F. H.

flight of steps<sup>q</sup>. The stage was cut breadth-wise into two divisions. The one in front, called λογείον<sup>r</sup>, was a narrow parallelogram, projecting into the orchestra. This was generally the station of the actors when speaking, and therefore was constructed of wood, the better to reverberate the voice. The front and sides of the λογείον, twelve feet in height, adorned with columns and statues between them, were called τὰ ὑποσκήνια.

The part of the platform behind the λογείον was called the προσκήνιον<sup>s</sup>, and was built of stone, in order to support the heavy scenery and decorations which were placed there. The *proscenium* was backed and flanked by lofty buildings of stonework, representing externally a palace-like mansion, and containing within withdrawing rooms<sup>t</sup> for the actors and receptacles for the stage machinery<sup>u</sup>. In the central edifice were three entrances upon the *proscenium*<sup>x</sup>, which by established practice were made to designate the rank of the characters as they came on, the highly ornamented portal in the middle, with the altar of Apollo on the right, being assigned to royalty, the two side entrances to inferior personages. In a similar way, all the personages who made their appearance by the εἴσοδος, on the right of the stage, were understood to

q o. n. o.

r m. F. F. m.

s F. H. H. F.

t N. N. a large saloon; O. O. dressing-rooms.

u P. P.

communicating with the stage by the doors V. V.

x A. The

royal portal (βασιλειῶς), h. h. the two inferior entrances called by Vitruvius, *Hospitales*.

come from the country; while such as came in from the left were supposed to approach from the town.

The parascenia.

On each side of the proscenium and its erections ran the *παρασκήνια* γ, high lines of buildings, with architectural fronts, which contained spacious passages<sup>z</sup> into the theatre from without, communicating, on the one hand, with the stage and its contiguous apartments; on the other, through two halls<sup>a</sup>, with the *παρόδοι* of the orchestra, and with the portico, which ran round the topmost range of the seats. Behind the whole mass of stage buildings was an open space covered with turf and planted with trees. Around this ran a portico called the Eumenic, which afforded a ready shelter to the audience during a sudden storm.

Such was the construction and arrangement of the great Athenian theatre. Its dimensions must have been immense. If, as we are assured, 30,000 persons could be seated on its benches, the length of the *δρόμος* could not have been less than 400 feet, and a spectator in the central point of the topmost range must have been 300 feet from the actor in the *λογεῖον*.

The scenery of the Athenian stage was doubtless corresponding to the magnificence of the theatre.

Stage-machinery.

The stage-machinery appears to have comprehended all that modern ingenuity has devised. As

γ F.G.T.T.—F.G.T.T.

z T.T; T.T. Genelli sup-

poses that there might be other passages at the sides; as at M. L. in the plan.

a R. R.

the intercourse between earth and heaven is very frequent in the mythologic dramas of the Greeks, the number of aerial contrivances was proportionably great. Were the deities to be shewn in converse aloft? there was the *θεολογεῖον*, a platform surrounded and concealed by clouds. Were gods or heroes to be seen passing through the void of the sky? there were the *αἵωραι*, a set of ropes, which, suspended from the upper part of the proscenic building, served to support and convey the celestial being along.

The *μηχανή* again was a sort of crane turning on a pivot with a suspender attached, placed on the right, or country, side of the stage, and employed suddenly to dart out a god or hero before the eyes of the spectators, and there keep him hovering in air, till his part was performed, and then as suddenly withdraw him.

There was moreover the *βροντεῖον*, a contrivance in the *ὑποσκήνιον*, or room beneath the *λογεῖον*; where bladders full of pebbles were rolled over sheets of copper to produce a noise like the rumbling of thunder. The *κεραυνοσκοπεῖον* was a place on the top of the stage buildings, whence the artificial lightning was made to play through clouds, which concealed the operator. When the action was simply on earth, there were certain pieces of framework, the *σκοπή*, *τείχος*, *πύργος*, and *φρυκτώριον*, representing, as their names import, a look-out, a fortress wall, a tower, and a beacon. These were either set up apart from the stationary erections of

the proscenium, or connected so as to give them, with the assistance of the canvass scene, the proper aspect.

Such were some of the devices for the scenes of heaven and earth; but as the ancient dramatists fetched their personages not unfrequently from Tartarus, other provisions were required for their due appearance. Beneath the lowest range of seats, under the stairs, which led up to them from the orchestra, was fixed a door, which opened into the orchestra from a vault beneath it by a flight of steps, called *χαρώνιοι κλίμακες* <sup>b</sup>. Through this passage entered and disappeared the shades of the departed. Somewhat in front of this door and steps was another communication by a trap-door with the vault below, called *ἀναπίεσμα* <sup>c</sup>: by means of which any sudden appearance like that of the furies was effected. A second *ἀναπίεσμα* <sup>d</sup> was contained in the floor of the *λογεῖον*, on the right, or country, side, whence particularly marine or river gods ascended, when occasion required.

In tragedy the scene was rarely changed. In comedy, however, this was frequently done. To conceal the stage during this operation, a curtain, called *αὔλαια*, wound round a roller beneath the floor was drawn up through a slit between the *λογεῖον* and proscenium.

The spectators hastened to the theatre at the dawn of day to secure the best places, as the performances commenced very early. After the first

<sup>b</sup> Marked B. in the plan.

<sup>c</sup> Marked b.

<sup>d</sup> Marked p.



exhibition was over, the audience retired for a while until the second was about to commence. There were three or four such representations in the course of the day, thus separated by short intervals. During the performance, the people regaled themselves with wine and sweetmeats. They were accustomed to express both their applause and disapprobation in the most boisterous manner.

The number of actors never exceeded three; The actors. hence, when it was necessary to introduce a fourth personage, one of the three was obliged to retire and change his dress. The poet however might introduce any number of *mutes*, as guards, attendants, &c. The actors were called *ὑποκριταί*, or *ἀγωνισταί*.

The number of the *χορευταί* was probably at first The chorus. indeterminate; afterwards it was fixed by law at fifteen in tragedy, and twenty-four in comedy. The situation assigned to the chorus was the orchestra, from whence it always took a part in the action of the drama, joining in the dialogue through the medium of its *κορυφαῖος*, or *leader*. Sometimes the chorus was divided into two groups, each with a *coryphæus*. Whilst engaged in singing their choral strains to the accompaniment of flutes, the performers were also moving, through dances, in accordance with the measure of the music, passing, Different steps in dancing. during the *strophe*, across the orchestra from right to left; during the *antistrophe*, back from left to right, and stopping at the *epode* in front of the spectators. Each department of the drama had a peculiar style of dance suited to its character.

Music.

That of tragedy was called *ἐμμέλεια*; that of comedy, *κόρδαξ*; that of the satyric drama, *σίκιννις*. The music was of a varied kind, according to the nature of the occasion, or the taste of the poet. The Doric, Lydian, and Ionic moods were well fitted for tragedy. Sophocles first introduced the Phrygian, and Euripides the innovations of Timotheus, for which he is censured by Aristophanes.

Dresses of the actors.

In the first age of the drama the rude performers disguised their faces with wine lees, or a species of pigment called *βατραχέιον*. Æschylus introduced the mask, which was first termed *πρόσωπον*, and subsequently *προσωπέιον*. These masks were of various kinds, to represent every age, sex, and condition. The buskin was the ancient Cretic hunting boot: for tragic use it was soled with several layers of cork to the thickness of three inches. It was laced up in front as high as the calf. Sometimes the sandal, called *ἔμβατος*, was worn by the tragedians. The ladies and the chorus had also the buskin, but that of the latter had only an ordinary sole. These buskins were of various colours: white was commonly the colour for ladies, red for warriors. Those of Bacchus were purple. Slaves wore the low shoe called the sock, which was also the ordinary covering for the foot of the comic actor. As the cork sole of the cothurnus gave elevation to the stature, so the *κόλπωμα*, or stuffing, swelled out the person to heroic dimensions. The dresses were very various: there was *χιτῶν ποδήρης* for gods, heroes, and old men; a shorter one for hunters, travellers, young

men, and warriors. The *σύρμα*, or *σύρτος*, was a long purple robe, for queens and princesses; the *κύστις* was a short train, with sleeves drawn over the *χιτῶν ποδήρης*; slaves wore the *ιμάτιον*, a kind of shawl, or the *ἔξωμις*, a shirt with only a sleeve for the right arm. Herdsmen and shepherds were clad in the *διφθέρα*, a kind of goatskin tunic without sleeves. Hunters had the *ιμάτιον* and a short horseman's cloak of a dark colour. Matrons wore the *πέπλον*, a large robe of fine cloth embroidered. The dress of the gods was particularly splendid. The comic dresses were of course chiefly those of ordinary life, except during an occasional burlesque upon the tragic equipments.

15. The Ilissus, from which Athens was principally supplied with water, is a small brook rising to the north-east of the town, and losing itself, after a course of a few miles, in the marshes to the south of the city. The fountain of Callirhoe, or Enneacrounos, was the only spring water used for drinking by the Athenians, all the rest being too salt and brackish for that purpose. Thucydides says that it was situated on the south side of the city, close to the temples of Bacchus and Jupiter Olympius.

### CHAP. III.

*Of the Athenian citizens, sojourners, and servants.*

1. The inhabitants of Attica were of three sorts: Three sorts of inhabitants in Attica.  
 1. *πολίται*, *freemen*; 2. *μέτοικοι*, *sojourners*; and,  
 3. *δοῦλοι*, *servants*. The number of the former of

these classes hardly at any period exceeded 20,000; whilst of the foreigners there were, in the time of Demetrius the Phalerean, 10,000; and of slaves 400,000. Thucydides thus states the forces of Athens:

Ὀπλίται .....	13,000
Ἱππεῖς .....	1,200
	<hr/>
	14,200
Οἱ ἐν τοῖς φρουρίοις .....	16,300
	<hr/>
	30,200
Add τοξόται, of whom the greater part were barbarians, in pay of the republic. ....	} 1,600
	<hr/>
Total .....	31,800
	<hr/>

The 14,200 citizens were between the ages of twenty and sixty. Οἱ νεώτατοι would be the *ephebi*, from eighteen to twenty; οἱ πρεσβύτατοι, the citizens above the age of sixty. These two last classes, with such of the μέτοικοι as were ὀπλίται, come under the denomination of οἱ ἐν τοῖς φρουρίοις.

2. Free-born Athenians were those who had one or both of their parents Athenian. This law was repealed at the instance of Pericles, and afterwards reenacted by his persuasion, after he had lost all his legitimate children. The law was again modified in such a way as to make a distinction between those whose parents were both of them Athenians, and those who had only one free parent. For in-

Distinction  
between  
free-born  
Athenians  
and those  
who had one  
parent only  
an Athenian.

stance, those who had but one parent an Athenian were not allowed to exercise themselves in any of the gymnasia that were frequented by those who had both, but only at the Cynosarges, a place without the city. In the same place there was a court of judicature, where persons, suspected of having fraudulently insinuated themselves into the number and privileges of citizens, were arraigned. This proceeding was called *δίκη τῆς ξενίας*.

3. In order further to prevent all frauds of this Enrolment. nature, all fathers were obliged to enrol their sons in the register of their particular wards, probably when they were three or four years old. There were also two other seasons at which young men were enrolled, namely, at the ages of eighteen and twenty. By the former of these enrolments they were admitted into the number of the *ephebi*; by the latter they were registered among the *men*, and became thenceforth their own masters.

4. The second sort of inhabitants were called Μέτοικοι. *μέτοικοι*: by which word were signified persons who came from a foreign country, and settled in Attica, being admitted by the council of Areopagus, and entered in a public register. They differed from the *πολίται*, or citizens, because they were not free citizens of Athens, but either came from another city themselves, or were descended from those who did; and from the *ξένοι*, or strangers, because *they* only took up their lodgings for a short time, whereas the *μέτοικοι* had fixed habitations, and constantly re-



sided in the place to which they had transported themselves. They were permitted to dwell in the city, and follow their own business, without disturbance; but could not be intrusted with any public office, give their votes in the assemblies, or have any share in the government. In return for the protection afforded them, they were required to perform several duties, and the men were obliged to pay a tribute annually of twelve drachms, and women who had no sons a tribute of six. The services of the μέτοικοι in war were important: they did not however serve in the cavalry.

Rewards  
conferred on  
them.

5. As a reward for eminent services, the μέτοικοι were sometimes admitted into the number of citizens; in which case they were eligible to all public offices, except the priesthoods and the archonships. More commonly, however, they were honoured with an immunity from all taxes, and other duties, except such as were required of the free-born citizens. The persons who enjoyed this honour were called ἰσοτελεῖς, because they did ἴσα τελεῖν τοῖς ἀστοῖς, *pay only an equal proportion with the citizens.*

Servants of  
two sorts.

6. Of the third description of inhabitants, namely, the *servants*, there were two sorts: the first were persons who through poverty, although free citizens, were obliged to serve for hire. These were called θῆτες. The second sort were *slaves*, who were wholly at the command of their masters, who had the power of punishing them, even with death. All the descendants of this class of persons became

the property of the master as soon as they were born.

7. Slaves at Athens were treated very ignominiously. They were not allowed to dress like freemen, and were compelled to cut their hair in a peculiar form. They were also excluded from the worship of some of the deities, as for instance, that of the Eumenides at Athens. They were generally kept in a state of brutal ignorance. Their names were also different from those of freemen, seldom consisting of more than two syllables, such as Geta or Davus. Above all things, especial care was taken that slaves should not wear arms; although, in cases of extreme danger, we sometimes read of their being armed in defence of their masters and themselves. Slaves laboured either on their master's account, or their own, in consideration of a certain sum to be paid to the master; or they were let out on hire either for the mines, or any other kind of labour, and even for other persons' workshops, or as hired servants for wages (*ἀποφορά*). A similar payment was also exacted by the masters from their slaves serving in the fleet.

8. The most common crimes of which the slaves were guilty were, desertion to the enemy in time of war, (called *αὐτομολεῖν*), and theft. The common punishment for these offences was whipping, which was inflicted with great severity, the criminal being bound to a wheel or pillar during the infliction. They who were convicted of any notorious offence were condemned to grind at the mill. It was also

Punishments  
inflicted on  
slaves.

customary to brand them, not only as a punishment for their offences, but in order to distinguish them in case they should desert from their masters.

Difference  
between  
*οἰκέται*  
and *δοῦλοι*.

9. Slaves, as long as they were under the government of a master, were called *οἰκέται*; but after their freedom was granted them they were termed *δοῦλοι*, not being, like the former, a part of their master's estate, but only obliged to some grateful acknowledgment and small services. They were, however, seldom advanced to the full rank of citizens. The freedmen were obliged to pay a tribute annually of twelve drachms and three oboli, being three oboli more than the sum paid by the *μέτοικοι*. They were also obliged to choose a *προστάτης*, or *patron*, who was to be no other than the master out of whose service they had been released.

Tortures.

10. Slaves were often tortured to extort confessions; but whoever wished to torture another man's slave was obliged to give security, that he would pay the value of the slave in the event of his dying under the infliction.

The slave-  
market.

11. At Athens several places in the forum were appointed for the sale of slaves: and upon the first day of every month the merchants brought them into the market, and exposed them to sale, the crier standing upon a stone erected for that purpose, and calling the people together. The market-price of slaves, exclusively of the variations caused by the greater or less demand and supply, was very different according to their age, health, strength, beauty, natural abilities, mechanical ingenuity, and moral

qualities. The slaves employed in the mills and mines were undoubtedly the lowest. The average price of one of these does not seem to have been more than a mina. Slaves skilled in some art were often sold for five minæ. For eunuchs, women who played on the harp, and other slaves of a similar description, twenty or thirty minæ seem not to have been an uncommon price. Slaves might be given or taken as pledges like any other property. When a slave was first brought home, there was an entertainment provided, to welcome him to his new service, and certain sweetmeats were poured upon his head.

## CHAP. IV.

*Of the Athenian magistrates.*

1. According to Solon's constitutions, no man was capable of being a magistrate, unless he was possessed of a considerable estate: and although this law was afterwards repealed by Aristides, the modesty of the common people still left all the

Qualifications for the magistracy.

chief offices to persons of superior quality. The magistrates may be divided into three classes, according to the different modes of their appointment.

Three classes of magistrates.

1. *Χειροτονητοὶ* were such as received their dignity from the people, met together in a lawful assembly, which on this occasion was held in the Pnyx; and were so called from the manner of their election, in which the people gave their votes by *holding up their hands*. 2. *Κληρωτοὶ* were those who owed their promotion to lots, which were drawn by the Thes-

mothetæ in the temple of Theseus. No person, however, was permitted to try his fortune by the lots, unless he had been first approved by the people. The manner of casting lots was thus: the name of every candidate being inscribed on a tablet of brass, and put into an urn, together with beans, the choice fell upon those persons whose tablets were drawn out with white beans. If any man threw more than one tablet into the urn, he suffered capital punishment. 3. Αἵετοὶ were extraordinary officers, appointed by particular tribes or boroughs to take care of any business, such as surveying the public works, &c.

It was a capital crime for any man to enter upon the magistracy while unable to pay his debts.

2. It would be impossible in so small a work as the present to enumerate all the different sorts of Athenian magistrates; we must therefore confine ourselves to a few of the principal ones.

Archons.

The chief magistrates of Athens were the nine *archons*, who were elected by lots, but were not admitted to their offices until they had undergone a twofold trial; one in the senate-house, called ἀνάκρισις; and a second in the forum, called δοκιμασία. The principal points as to which they were examined were, whether they were descended from ancestors who had been citizens of Athens for three generations; of what tribe and kindred they were; whether they had been dutiful to their parents; whether they had a competent estate; and whether they were perfect in all their members. They then



took an oath (in the forum and in the Acropolis) that they would administer justice impartially, and if they were ever guilty of receiving a bribe, they would dedicate a statue of equal weight with their own bodies to the Delphian Apollo. They all had the power of punishing malefactors with death, and were all crowned with garlands of myrtle. They had a joint commission for inquiring into the behaviour of other magistrates, and deposing such as were by the suffrages of the people declared to be unworthy of bearing the office which had been committed to them. As a recompense for their services, they were free from all taxes and contributions exacted from the other citizens for the building of ships of war. If any person insulted them, he was punished with ἀτιμία, infamy. The three first archons were called, 1. Ἀρχων, and sometimes ἐπώνυμος, because the year took its denomination from him. His jurisdiction extended to both ecclesiastical and civil affairs. It was his duty to determine all causes relating to husbands and wives, wills, legacies, orphans, &c. and to punish drunkards. He held a court in the Odeum, where trials about victuals, and other necessities, were brought before him. 2. Βασιλεὺς had a court of judicature in the royal portico, where he decided all disputes that happened among the priests. Persons also who were accused of impiety or profanation of any of the mysteries, temples, or other sacred things, were brought before him. It was also his business to take account of accusations of murder, and refer

Titles of the  
three first  
archons.

them to the Areopagites, amongst whom he had a right of suffrage, but was obliged to lay aside his crown during the trial. 3. Πολέμαρχος had under his care all the strangers and sojourners in Athens, and exercised the same authority over them as was used by the archon towards the citizens. It was customary for these three magistrates to make choice each of two πάρεδροι, or *assessors*, who sat with them on the bench, and directed them as there was occasion. The six remaining archons were called by one common name *thesmothetæ*. They received complaints against persons guilty of false accusations, calumny, bribery, and impiety; settled disputes between the citizens and strangers, sojourners, slaves, &c. They also took the suffrages in public assemblies, and took care that no laws should be established but such as conduced to the safety and prosperity of the commonwealth.

Thesmo-  
thetæ.

The eleven.

3. Οἱ ἑνδεκα, *the eleven*, so called from their number, were elected out of the body of the people, each of the ten tribes sending one; to whom there was added a γραμματεὺς, or *registrar*. Their office was not unlike that of our sheriffs: for they were obliged to see malefactors executed, and had the charge of such as were committed to the public prison. They had also the power of seizing thieves and highwaymen upon suspicion; and, if they confessed the fact, of putting them to death; if not, they were obliged to prosecute them in a judicial way.

Νομοφύλα-  
κῆς.

4. Νομοφύλακες were officers whose business it was

to see that neither the magistrates nor common people made any innovation upon the laws, and to punish the stubborn and disobedient.

5. Νομοθέται were a thousand in number, who Νομοθέται. were commonly chosen by lot out of such as had been judges in the court Heliæa. Their office was to revise the old laws, and cause the useless ones to be abrogated by the people. They also took care that no one should plough or dig ditches within the Pelasgian wall.

6. Δημαρχοὶ presided over the demi, of which they Δημαρχοὶ managed the revenues, and paid all the duties re- and Φρατρί- quired of them. They assembled the people in the αρχοί. boroughs under their jurisdiction, and presided at the election of senators and other magistrates chosen by lot. Φρατρίαρχοι had the same power in the several Φρατρίαι.

7. Οἱ τεσσαράκοντα were forty men who went their Οἱ τεσσαρά- circuits round the several boroughs, and had cogni- κοντα. zance of all controversies about money, when the sum did not exceed ten drachms. They also determined cases of assault and battery.

8. Διαιτηταὶ, *arbitrators*, were of two sorts: 1. Κλη- Διαιτηταὶ ρωτοὶ, who were forty-four men in each tribe above of two sorts. the age of sixty, or perhaps of fifty, drawn by lots, to determine controversies in their own tribe about money, when the sum was above ten drachms. There was an appeal from their judgment to the superior courts. They continued a year in office. 2. Διαλλακτήριοι were persons appointed by two parties to determine any controversy between them.

The parties so appointing an arbitrator were obliged by the law to abide by his decision.

## CHAP. V.

*Of the Athenian ἐκκλησίαι, or public assemblies.*

Two sorts of assemblies.

1. Ἐκκλησία was an assembly of the people met together, according to law, to consult about the good of the commonwealth. It consisted of all such as were freemen of Athens, none being excluded but such as had been punished with infamy, slaves, foreigners, women, and children. It was of two sorts, κυρία and σύγκλητος.

Κυρία ἐκκλησία.

2. Κυρίαί were so called ἀπὸ τοῦ κυρεῖν τὰ ψηφίσματα, because in them the people *confirmed* and *ratified* the decrees of the senate. They were held four times in five and thirty days. The first assembly was employed in approving and rejecting magistrates, hearing proposals concerning the public good, &c. The second made provision both for the community and for private persons; and it was permitted to every man to prefer any petition, or speak his judgment, concerning either of them. In the third, audience was given to the ambassadors of foreign states. The fourth was wholly taken up with religion, and matters relating to divine worship.

Σύγκλητοι ἐκκλησίαι.

3. Σύγκλητοι ἐκκλησίαι were so called ἀπὸ τοῦ συγκαλεῖν, because the people *were summoned together*; whereas in the κυρίαί they met of their own accord, without receiving any notice from the magistrates. The persons who summoned the people were com-

monly the στρατηγοὶ, the πολέμαρχος, and the κήρυκες. The crier seems to have summoned them twice at the least.

Κατεκκλησίαι were assemblies held upon some very weighty and momentous affair, to which they summoned not only those citizens who resided in the city, but all that lived in the country, or were in the ships then at anchor in the haven.

4. The places where the ἐκκλησίαι were assembled were, 1. Ἀγορὰ, the market-place, in which not only the Athenians, but most other cities, had their public meetings. Hence the assemblies themselves were called ἀγοραὶ. 2. Πνύξ was a place near the Acropolis, so called διὰ τὸ πεπυκνωσθαι, because it was crowded with seats, or because there were crowds of persons assembled there. It was remarkable for nothing but the meanness of its buildings, which remained for many ages as a monument of ancient simplicity<sup>h</sup>. 3. In later times the *theatre of Bacchus* was the usual place in which assemblies were held. On extraordinary occasions the assemblies were not confined to any particular place, being sometimes held in the Piræus, in the Munychia, or any other place large enough to contain the people.

<sup>h</sup> The celebrated Bema, from which the orators addressed the people, was a simple pulpit of stone, which at first looked to the sea, but in the time of the thirty tyrants was turned towards the interior of the country. (Aristophan. Pac. 659.) Some traces of this ancient structure are still to be seen on a hill, the situation and bearings of which answer in all respects to what has been collected from ancient authorities relative to the Pnyx. *Col. Leake's Top. Athens*, p. 40.



Magistrates  
who had the  
management  
of the as-  
semblies.

5. The magistrates who had the care and management of these assemblies were, the *πρυτάνεις*, *πρόεδροι*, and *ἐπιστάτης*. 1. The prytanes sometimes called the people together, and always before their meeting set up a *πρόγραμμα* in some place of general concourse, in which were contained the matters to be discussed in the following assembly. 2. *Πρόεδροι* were so called from the *first places* which they had in the assemblies. While the tribes of Athens were no more than ten, the proëdri were nine in number, being appointed by lot out of the nine tribes which at that time were free from the office of prytanes. Their business was to propose to the people the affairs on which they were to deliberate. Their office expired as soon as the deliberations of the assembly were ended. It was customary for the *νομοφύλακες* in all assemblies to sit with the proëdri, and to hinder the people from decreeing any thing contrary to the public interest. 3. *Ἐπιστάτης*, the *president* of the assembly, was chosen by lot out of the proëdri. The chief part of his office seems to have consisted in granting the people liberty to give their voices, which they were not permitted to do until he had given the signal.

Mode of  
compelling  
the people  
to attend.

6. If the people were remiss in coming to the assemblies, the magistrates used their utmost efforts to compel them. If they were very obstinate, two of the *τοξόται* were dispatched into the market with a cord dyed with vermillion; and one of them standing on one side, and the other on the other, they pursued all whom they found there, and marked

with the cord as many as they caught, all of whom had a certain fine imposed on them. On the other hand, by way of encouragement, three oboli were given out of the exchequer to all such as came early to the place appointed for the assembly.

7. If tempestuous weather, or a sudden storm, or earthquake happened, or any inauspicious omen appeared, the assembly was immediately adjourned. But if all things continued in their usual course, they proceeded in the following manner. First, the place where they were appointed to meet was purified by killing young pigs, which were carried round the utmost bounds of it; on the outside of which no man was permitted to stand, because those places were accounted profane and unsanctified. Expiatory rites.

8. The expiatory rites being ended, the public crier made a solemn prayer for the prosperity of the commonwealth, and the good success of their counsels and undertakings. He then pronounced a solemn curse against such as should endeavour any thing in that assembly to the prejudice of the commonwealth. Prayer.

9. Then the crier, the proëdri giving the command, repeated the *προβούλευμα*, or decree of the senate, upon which the assembly was then to deliberate. That being done, the crier proclaimed with a loud voice, "Which of the men above fifty years old will make an oration?" Then the old men proposed what they thought fit. After this, the crier, by a second proclamation, gave them to understand, that "every Athenian might then speak, Persons called on to address the assembly.

“whom the laws allowed so to do.” No one, however, was allowed to deliver his sentiments who was under thirty years of age, or had been convicted of any heinous crime, or had deserted his standard, or who was deeply indebted to the commonwealth.

Manner of  
voting.

10. When the debates were ended, the crier, by the command of the proëdri, asked the people, “Whether they would consent to the decree?” The usual manner of giving their votes was by holding up their hands, and therefore they called it *χειροτονία*. In some cases, however, especially when they deprived magistrates of their power for maladministration, they gave their votes in private. The manner of voting privately was by casting pebbles (*ψήφους*) into vessels, (*κάδους*), which the prytanes were obliged to place in the assembly for this purpose. Before the use of pebbles, they voted with beans, (*κύαμοι*.) As soon as the people had done voting, the proëdri, having carefully examined the number of the suffrages, pronounced the decree ratified, or thrown out, according as the major part approved or rejected it. It was unlawful for the prytanes to propose any thing twice in the same assembly. The business being over, the prytanes dismissed the assembly.

## CHAP. VI.

### *Of the senate of five hundred.*

Origin of the  
senate of  
500.

1. By Solon’s constitution, the whole power and management of affairs were placed in the people;

but in order to avoid the dangers which might arise from the hasty decisions of a thoughtless multitude, he judged it absolutely necessary, for the preservation of the state, to institute a great council, consisting of men of the best credit and reputation in the city, whose business it should be to inspect all matters before they were proposed to the people. In Solon's time this assembly consisted only of four hundred members, one hundred from each tribe, (there being then only four tribes.) Eighty-six years afterwards, the number of tribes being increased to ten, the senate received an addition of one hundred.

2. The senators were elected by lots in the following manner: on a certain day, before the beginning of the month Hecatombæon, the president of every tribe gave in the names of all the persons within his district who were capable of this dignity, and chose to be candidates for it. These were engraved on tables of brass, called *πινάκια*, and cast into a vessel set there for that purpose. Into another vessel were cast the same number of beans, fifty of which were white, and all the rest black. Then the names of the candidates and the beans were drawn out one by one; and those whose names were drawn out together with the white beans were elected senators for that tribe.

3. After the election of senators, they proceeded in the next place to appoint officers to preside in the senate, and these they called *πρυτάνεις*. The *πρυτάνεις* were elected by the senate of five hundred

Mode of  
election.

Manner of  
electing  
officers to  
preside in  
the senate.

in the following manner: the names of the tribes being thrown into one vessel with nine black beans, and a white bean cast into another, the tribe whose fortune it was to be drawn out together with the white bean presided first, and the rest in the order in which they were drawn out of the vessel; for every tribe presided in its turn: and therefore, according to the number of tribes, the Attic year was divided into ten parts, the four first of which consisted of thirty-six days, and the six last of thirty-five days, each. Afterwards, when the tribes were increased to twelve, every one of them presided a month in the senate. The time that every company of prytanes continued in office was called *πρυτανεία*, during which they were excused from all other public duties. The number of prytanes, being fifty in each tribe, were divided into five portions, each of which consisted of ten men, who presided for a week, during which time they were called *πρόεδροι*: out of these, one, whom they elected by lot, presided over the rest on each of the seven days; so that of the ten proëdri three were excluded from presiding. This president of the proëdri was termed *ἐπιστάτης*. To his custody were committed the public seal, and the keys of the citadel and of the public exchequer. This, therefore, being an office of so great trust and power, no man was permitted by the laws to continue in it above one day, or to be elected into it a second time. Observe, that these were different from the *ἐπιστάτης* and *πρόεδροι* in the popular assemblies.



4. Besides those who were immediately admitted <sup>Ἐπιλαχόν-  
τες.</sup> into the senate, they chose subsidiaries, who, in case of the death or expulsion of any of the senators, might supply their places without further trouble. These were called ἐπιλαχόντες. The senate was convened once every day, (festivals only excepted,) and oftener, if necessary, by the prytanes, who, in order that they might be ready of access to all who had any thing to propose concerning the commonwealth, constantly resorted to a common hall near the senate-house, called *prytaneum*, in which they offered sacrifices and had their diet together.

5. Every time the senate was assembled they offered sacrifices to Jupiter Βουλαῖος and Minerva <sup>Manner of  
proceeding  
at the meet-  
ings of the  
senate.</sup> Βουλαία, the *counsellors*, who had a chapel near the senate-house. This they termed εἰσιτήρια θύειν. If any man suggested any thing that deserved to be taken into consideration, they engraved it upon tablets, in order that all the senators might be acquainted with what was to be discussed at their next meeting; in which, after the prytanes had laid the matter before them, each man was at liberty to give his opinion. When all had done speaking, the proposed decree was drawn up in writing by one of the prytanes, and the senators proceeded to vote by casting beans into a vessel prepared for that purpose. The beans were of two sorts, black and white; and if the number of the former was found to be the greater, the proposal was rejected; if of the latter, it was enacted into a decree, which they

called ψήφισμα and προβούλευμα, and sent to the popular assembly for their ratification.

Other duties  
of the senate.

6. The senate had many other duties; such as auditing the accounts of magistrates, taking care of poor persons who were maintained at the public expense, appointing gaolers, taking care of the fleet, &c. Before their admission to office, the senators underwent a rigid examination, and also took an oath to discharge their duties faithfully.

Manner of  
rendering  
their ac-  
counts.

7. After the expiration of their trust, (at the end of the year, when the senators, and almost all other magistrates, laid down their commissions,) the senators gave an account of their management. Every senator received a drachm a day for his maintenance. If a ship of war had been built during their office, the people, in the public assembly, decreed them the honour of wearing a crown. The highest punishment which the senate was allowed to inflict on criminals was a fine of 500 drachms.

## CHAP. VII.

### *Of the senate and court of Areopagus.*

Derivation  
of the name.

1. The name of this senate was taken from the place in which they held their meetings, being a hill not far from the citadel, called 'Αρειοπάγος, or the hill of Mars. When this court was first instituted is uncertain. Some make it as old as Cecrops, whilst others bring it down as low as Solon.

Qualifica-  
tions for a  
seat in the  
court.

2. The number of persons who composed this venerable assembly is not agreed on. All who had undergone the office of archon were admitted into

it, provided they had behaved well in the discharge of their trust, and, after a severe examination by the logistæ, were pronounced by them worthy of being received into the number of the Areopagites. Many other persons of high rank and strict virtue were also admitted; so that, on the trial of Socrates, we find no less than 281 members giving their votes against him; besides those who voted for his acquittal.

3. The Areopagus is said to have been the first Their jurisdiction. court that sat on cases of life and death. All incendiaries, deserters of their country, inflictors of malicious wounds, and murderers, were brought before them, and, if found guilty, were punished with death. If they inflicted an immoderate or unjust punishment, they were themselves accountable to the λογισταί, (ten officers, who examined the accounts of magistrates, and received from them a report of their management whilst in office.) They were also intrusted with the inspection and custody of the laws, the management of the public funds, the guardianship of young persons, the punishment of immorality, idleness, and especially of blasphemy and contempt of the established religion. The Areopagites seldom intermeddled in public affairs, except in cases of great and imminent danger, on which occasions the commonwealth usually had recourse to them, as the last and surest refuge.

4. They had three meetings in the Areopagus Times and manner of meeting. every month, namely, on the twenty-seventh, twenty-eighth, and twenty-ninth days; but if any business

happened to require dispatch it was usual for them to assemble in the βασιλική στοά, or royal portico, which they encompassed with a rope, in order to prevent the multitude from pressing on them.

Two remarkable things in their judgments.

5. Two things were very remarkable in their judgments; 1. that they sat in the open air; (probably because in cases of murder it was unlawful for the accuser and criminal to be under one roof;) and, 2. that they heard and determined all causes at night, and in the dark: to the end that, having neither seen the plaintiff nor defendant, they might lie under no temptation of being influenced by either of them.

The king archon sat in the court.

6. Actions about murder were ushered into Areopagus by the βασιλεύς, who was allowed to sit as judge amongst them, laying aside his crown, which was one of the ornaments of his office.

Mode of proceeding.

7. The usual mode of proceeding was this: the court being assembled, and the people excluded, they divided themselves into several committees, each of which had their causes assigned them, to be heard and determined by them severally, if the press of business was so great that the senate could not take cognizance of them together. These committees, as well as the causes which they were to judge, were determined by lot; so that, no man knowing before he entered the court on what cause he would have to decide, bribery was rendered impossible.

Oaths, questions, and speeches.

8. Before the trial began, the plaintiff and defendant took solemn oaths upon the testicles of a

goat, a ram, and a bull, calling on the furies to punish them if they swore falsely. In cases of murder, it was necessary for the prosecutor to swear that he was related to the deceased, (none but near relations being permitted to prosecute a murderer.) Then the two parties were placed upon two silver stools: the accuser was placed upon the stool of ὕβρις, or *injury*; the prisoner upon the stool of ἀναιδεία, or *impudence*. The accuser in this place proposed three questions to the accused: 1. "Are you guilty of this murder?" To which he made answer, "Guilty," or, "Not guilty." 2. "How did you commit this murder?" 3. "Who were your accomplices in the fact?" In the next place, the parties impleaded each other, and the prisoner was permitted to defend himself in two orations: the first of which being ended, he was permitted to save his life by voluntary banishment; in which case his property was confiscated by the πωληταὶ, ten officers, who were intrusted with the letting out the tribute money, selling confiscated estates, &c. In the primitive times both parties spoke for themselves, but in later ages they were permitted to have counsel to plead for them. But whoever it was that spoke, he was obliged to represent the bare truth without any rhetorical ornament.

9. Both parties being heard, if the prisoner was *Sentence.* resolved to stand trial, they proceeded to give sentence, which they did with the most profound gravity and silence. The manner of giving sentence was thus: there were placed in the court two urns,



one of which was of brass, and called, ὁ ἔμπροσθεν, from the place in which it stood; κύριος, because the votes cast into it pronounced the accusation *valid*; and θανάτου, because they decreed the *death* of the prisoner. The second urn was of wood, being placed behind the former; into it those who acquitted the prisoner were to cast their suffrages: hence it was called ὁ ὀπίσω, ὁ ἄκυρος, and ὁ ἐλέου.

Allowance  
made to the  
Areopagites.

10. The senators of Areopagus were never rewarded with crowns for their services, being not permitted to wear them; but they had an allowance, (called κρέας,) said to have been three oboli, for every cause upon which they gave judgment.

Their authority was preserved entire until the time of Pericles, who, because he could not be admitted among them, (having never been an archon,) used all his influence with the people for the purpose of diminishing the power of this court. From this time the Athenians, being free from a wholesome restraint, began sensibly to degenerate from their ancient virtue.

## CHAP. VIII.

*Of some other courts of justice, their judicial process, &c.*

Judges  
chosen out  
of the citi-  
zens.

1. The judges were chosen out of the citizens, without distinction of rank, the very meanest being admitted by Solon, to give their voices in the popular assembly, and to determine causes, provided they were arrived at the age of thirty years, and had never been convicted of any notorious crime.

2. The courts of justice were ten, besides that of <sup>Ten courts of justice.</sup> Areopagus. Four had cognizance "of actions concerning blood," and the remaining six "of civil matters." These ten courts were all painted with colours, and on each of them was engraven one of the first ten letters of the alphabet. Such of the Athenians as were at leisure to hear and determine causes delivered in their names, together with the names of their father and borough, inscribed upon a tablet, to the thesmothetæ, who returned it to them with another tablet, on which was inscribed the letter of one of the courts, as the lots had directed. These tablets they carried to the crier of the several courts, who gave to every man a tablet inscribed with his own name, and the name of the court which fell to his lot, together with a staff or sceptre, which the judges returned to the prytanes when they had heard the causes of which they were appointed to take cognizance. No man was permitted to sit in two courts on the same day. Judges convicted of bribery were fined.

3. The courts for *criminal* offences were, 1. Ἐπὶ Παλλადίῳ, a court more powerful even than that of <sup>Courts for criminal trials.</sup> Areopagus, before the time of Solon, who restrained their jurisdiction to cases of manslaughter, chance-medley, and, as some say, conspiracies against the lives of citizens which had been discovered before they took effect. The judges in this court were styled ἐφέται, possibly ἀπὸ τοῦ ἐφίεναι, from *appealing*. 2. Ἐπὶ Δελφινίῳ was a court of justice in the temple of Apollo Delphinius and Diana Delphinia.

Under its cognizance came all murders in which the prisoner confessed the fact, but pleaded that it was committed by permission of the laws. 3. Ἐπὶ πρυτανείῳ was a court of judicature which had cognizance of murders committed by things without life, as stones, iron, &c. which, if found guilty, were ordered to be cast out of the territories of Athens. This place was also the common hall, in which public entertainments were made. 4. Ἐν φρεαττοῖ was seated upon the seashore, and received its name ἀπὸ τοῦ φρέατος, because it stood in a *pit*. The causes heard in this court were such as concerned persons who had fled out of their own country for murder. The criminal was not permitted to land, but pleaded his cause in his vessel; and if found guilty, was committed to the mercy of the winds and waves.

Heliaea.

4. Of all the judicial courts that handled *civil* affairs, the greatest and most frequented was that called ἡλιαία, probably ἀπὸ τοῦ ἡλίου, because it was an open place, and exposed to the sun. The judges who sat in this court were at least fifty; but the more usual number was from two to five hundred. When causes of great importance were to be tried, it was usual to call in the judges of other courts.

Oath of the judges.

5. They had cognizance of civil affairs of the greatest weight and importance, and were not permitted to give judgment until they had taken a solemn oath, calling on Jupiter, Neptune, and Ceres, to witness it.

Method of judicial process.

6. The method of judicial process was thus: the

plaintiff delivered in the name of the person, against whom he meant to proceed, to the magistrate, whose business it was to introduce it (εἰσάγειν) into the court where causes of that nature were heard. The magistrate having ascertained that the cause belonged to the jurisdiction of his court, gave permission to the plaintiff to summon the defendant. When the plaintiff and defendant were come before the magistrate, he inquired of the plaintiff, whether all his evidence was ready, or whether he needed any other witness to be summoned. This was called ἀνάκρισις. Either plaintiff or defendant might have the trial deferred, on making oath that delay was necessary. It was necessary that every action should be brought within five years after the offence was committed.

7. If no delay was prayed for, an oath was administered to both parties; the plaintiff swearing, that he would bring forward nothing but “ what “ was true ;” the defendant, that “ his answer “ should be true and just ;” or, that “ he had not “ injured the plaintiff.” This being done, the magistrate proceeded to the election of judges, which was performed by lot ; and they, upon the κυρία ἡμέρα, or appointed day, came to the tribunal and took their places, the public crier having before commanded all those who had no business to depart.

Oaths administered to the two parties.

8. Then the magistrate proposed the cause to the judges, and gave them power to determine it. The indictment was next read by the public crier, in

Indictment read.

which were contained the reasons of the accusation, with an account of the injury said to have been received.

Sentence.

9. If the person accused did not make his appearance, sentence was given against him without any further trouble ; but if within the space of ten days he came and presented himself, proving that he had been detained by sickness, or any other unavoidable necessity, the former sentence was disannulled, on condition of a new trial being brought on within two months by the defendant.

10. Before the trial began, both parties were obliged to deposit a certain sum of money, which they called *πρυτανεία*, in the hands of the magistrate that entered their cause into the court. The sum deposited was in proportion to the value of the matter in dispute.

Testimony  
of two sorts.

11. The persons that gave evidence were to be men of credit, freeborn, and disinterested. There were two sorts of evidence ; 1. *Μαρτυρία*, when the person that swore was an eyewitness of the fact ; 2. *Ἐκμαρτυρία*, when the witness received what he testified from another person who had been an eyewitness, but had since died, or quitted the country, or who was prevented by some unavoidable accident from appearing. The witnesses were required by the law to deliver their testimony in writing.

Orations.

12. When the witnesses were sworn, the plaintiff standing on the left hand of the tribunal, and the defendant on the right, delivered orations in their own behalf, or were allowed advocates to plead for



them. In order to prevent their speaking at too great length, they were limited to a certain time, which was indicated by a κλέψυδρα, or hourglass, in which, instead of sand, they made use of water, which was equally distributed to both parties by an officer appointed for that purpose.

13. When both parties had done speaking, the public crier, by command of the presiding magistrate, ordered the judges to bring in their verdict. When the crime was not capital, the judges were empowered to value the offence. The most ancient way of giving sentence was by black and white shells, called χοιρίναι, or pebbles, called ψῆφοι, afterwards brass pellets, called σπόνδυλοι, came into use; and when they were laid aside, beans (κύαμοι) succeeded; they were of two sorts, black and white; the white were whole, and were made use of to absolve; the black were bored through, and were the instruments of condemnation. These beans the judges took from off the altar; and two urns being placed, they cast in their beans through a little tunnel, called κημὸς.

14. When all had given over voting, the crier made proclamation to this effect: “If any have not given his voice, let him now arise, and give it.” Then the urns were opened, and the suffrages numbered, in the presence of the magistrate, who stood with a rod in his hand, which he laid over the beans as they were numbered. If the number of the black beans were greatest, he pronounced the person guilty: if the white beans exceeded, or even

Mode of giving sentence.

Manner of numbering the votes.

equalled, the number of the black, he pronounced an acquittal. When the accused was found guilty, the magistrate drew a long line on a tablet covered with wax; this was called *τιμῶν μακρὰν*. In case of an acquittal, a short line was drawn.

Execution of  
the sentence.

15. If the convicted person was guilty of a capital crime, he was delivered into the hands of the *ἐνδεκα*, to receive the punishment due to his offence; but if a pecuniary mulct was laid upon him, the *ταμίαι τοῦ θεοῦ* took care to see it paid; or if he could not pay, imprisoned him for life.

Titles of the  
plaintiff, de-  
fendant, &c.

16. The plaintiff was called *διώκων*; the whole suit *δίωξις*; and the defendant *φεύγων*. The indictment before conviction was named *αἰτία*; after conviction, *ἐλεγχος*; and after condemnation, *ἀδίκημα*. All the time that the cause was in suspense, and undetermined, it was exposed to public view, being engraved on a tablet, together with the name of the person accused, and hung up at the statues of the heroes surnamed *ἐπώνυμοι*. This they called *ἐκ-  
κεῖσθαι*.

Punishment  
for perjury.

17. If the plaintiff had accused his adversary unjustly, or produced false evidence against him, he was punished with a fine. The perjured person was also severely punished by an action of *ψευδο-  
μαρτυρία*.

## CHAP. IX.

### *Of the Athenian punishments and rewards.*

Minor pu-  
nishments.

1. The most common and remarkable punishments inflicted at Athens on malefactors were these:

*Ζημία, fine.*

Ἄτιμία, *infamy*. Of this there were three degrees: 1. When the criminal retained his possessions, but was deprived of some privilege which was enjoyed by other citizens. 2. When he was for the present deprived of the privileges of a free citizen, and had his goods confiscated. 3. When the criminal, with all his children and posterity, were for ever deprived of all rights of free citizens, both sacred and civil: this was inflicted on persons convicted of theft, perjury, or other notorious villainies.

Δουλεία, *servitude*, was a punishment by which the criminal was reduced to the condition of a slave. It was only inflicted on the ἄτιμοι, or foreigners, and freed servants, but never on free citizens.

Στίγματα, *branding*, was seldom inflicted on any but slaves.

Στήλη was a pillar on which the criminal's offence was engraven.

Δεσμός was a punishment by which the criminal was condemned to imprisonment of fetters<sup>i</sup>. Under this last head may be classed—

Ξύλον πεντεσύριγγον, the *pillory*, a board pierced with *five holes*, through which were thrust the head,

<sup>i</sup> The Athenians had three sorts of prisons. The first, near the forum, for debtors. The second, called Σωφρονιστήριον, was a house of correction. The third was seated in a lonely place, and was designed for malefactors guilty of capital crimes. (Plato de Leg. lib. x.) The gate through which criminals were led to execution was called Χαρωνεῖον, from Charon, the infernal ferryman.

arms, and legs of the culprit ; *χοῖνξ*, the stocks ; and *σανὶς*, a piece of wood to which the malefactor was bound fast.

*Φυγή*, *banishment*, whereby the condemned persons were deprived of their estates, and compelled to leave their country, without any possibility of returning ; in which respect it differed from *ὄστρακισμός*, which only commanded a ten years' absence, at the end of which the banished persons were permitted to return, and enjoy their estates, which were all that time preserved entire to them. Ostracism was designed, not so much as a punishment, as a means of getting rid of those who by their illustrious actions had excited the envy of the people. It was performed in this manner : every one taking an *ὄστρακον*, or *tile*, on which a name was written, carried it to a certain part of the market-place, surrounded with wooden rails for that purpose, in which were ten gates appointed for the ten tribes, every one of which entered by a separate gate. That being done, the archon numbered all the tiles, and if they were fewer than six thousand, the ostracism was void ; then laying every name by itself, they pronounced him whose name was written by the major part, banished for ten years.

Capital punishments.

2. *Θάνατος*, *death*, was inflicted on malefactors in several ways, the chief of which were—

*Ξίφος*, *a sword*, with which the criminal was beheaded.

*Βρόχος*, *a rope*, with which he was hung or strangled.

Κρημνός, *a precipice*, from which the malefactor was thrown headlong.

Τύμπανα, *cudgels*, with which he was beaten to death.

Σταυρός, *the cross*, to which the offender was nailed.

Βάραθρον, *a deep pit*, into which malefactors were cast.

Λιθοβολία, *stoning*, a punishment frequently inflicted by the primitive Greeks on persons taken in adultery.

3. The principal rewards were—

Rewards.

Προεδρία, or the privilege of having the *first seat* at all shows, and other public meetings.

Εἰκὼν, the honour of having a *picture* or *statue* erected in some public part of the city.

Στέφανοι, *crowns*, were conferred in the public assemblies by the suffrages of the people, or the senators in their council, or by the tribes on their own members.

Ἀτέλεια was an immunity from all public duties, taxes, and contributions, except such as were necessary for carrying on the war. This honour was very rare.

Σίτησις ἐν Πρυτανείῳ was an entertainment allowed in the common hall to such as deserved well of the commonwealth, (particularly to those who had been ambassadors.) Their fare was a sort of cake called μάζα. Some persons enjoyed this privilege during their whole lives. It was sometimes conferred on whole families, for the sake of their ancestors. It



was also usual to provide, at the public expense, for the children of distinguished parents.

## CHAP. X.<sup>k</sup>

### *Officers employed in the collection and administration of the Athenian revenues.*

The administration of finance entrusted to the senate of 500, who rendered an account to the people.

1. The legislative authority in matters of finance, as in all other things, belonged to the people, as being supreme ruler and sovereign, (κύριος,) but the administration was entrusted to the senate of five hundred, who were responsible to the people. The senate was occupied with providing money, with receiving the tribute, with the management of naval affairs and of the temples, and with the application of the public money in general.

Three classes of officers subordinate to the senate.  
First class.

2. The boards and offices subordinate to the senate may be classed under three heads: 1. Those who made the arrangements necessary for the collection of the revenue, or themselves collected it.

Second class.

2. The treasurers of the offices into which the revenue was paid, and from which it was disbursed. And

Third class.

3. those whose duty it was to discharge the accounts.

Concerning the first division it will be unnecessary to say much, as in treating of the revenue, the method of its collection must be in part considered. All regular duties were let to farmers (τελῶναι) for these imposts. No particular places of payment

<sup>k</sup> The subject matter of the chapters on the Athenian revenues and expenditure is extracted principally from "Boëckh's Public Economy of Athens," a work which may be consulted with great benefit by the more advanced student.

were necessary, except for receiving the money from the farmers. The duty of letting out to farm the taxes, mines, confiscated property, &c. was left to the care of the ten *πωληταί*, a board (*ἀρχή*) to *Πωληταί*. which each tribe contributed one member, and which met at a place called Poleterion. Among them was a prytaneus, who presided. The property of the temples was let by the directors of sacred possessions; and the property of the tribes and demi, was let by themselves through their own agent or manager, to whom payment was also made.

3. Another class of the public revenues consisted *Πράκτορες*. of the justice-fees and fines: these were paid in by the presidents of the courts of justice which decided the cause, when the part that accrued to the state was transferred to the officers, named exactors, (*πράκτορες*), and the portion which was allotted to any god was placed in the hands of the treasurers of the proper temple.

4. All the revenues under the care of the pre- *Second class, ἀποδέκται*. paratory officers were necessarily delivered up to others, who either distributed them for the public service, or kept them for security. At Athens there were ten *ἀποδέκται*, after the number of the tribes, who were chosen by lot. They kept the lists of all persons who were indebted to the state, received the money which was paid in, made an entry of it, and marked the outstanding sums; and lastly, they, together with the senate, distributed the money that had been paid in, that is to say, they assigned it to the separate officer. They

also had power to decide causes connected with the subjects under their management.

Ταμίαι τῶν  
ἱερῶν χρημά-  
των.

5. Every temple of any importance had a treasure, which was composed of offerings and other receipts; these treasures were under the management of the treasurers of the sacred moneys (ταμίαι τῶν ἱερῶν χρημάτων). About the ninetieth Olympiad, however, the treasures of the different temples (with the exception of the treasures of Minerva) were united into one board under the name of the treasures of the gods (ταμίαι τῶν θεῶν). The office of all these was annual.

Ταμίαι τῶν  
θεῶν.

Ταμίαις τῆς  
κοινῆς προ-  
σόδου.

6. Wholly different from these officers was the treasurer or manager of the public revenues, (ταμίαις, or ἐπιμελητὴς τῆς κοινῆς προσόδου,) the most important of all offices of finance, which was filled not by lot, but by the cheirotonia of the people. This office was not annual, like those of the other treasurers, but was held for four years. All the money which was received and disbursed passed through his hands. He received the money paid in by the apodectæ, and supplied the separate officers with the requisite sums. The manager of the public revenue, being an officer who disbursed money, bore the name of treasurer of the administration (ταμίαις τῆς διοικήσεως).

Ταμίαις τῆς  
διοικήσεως.

Occasional  
officers for  
the superin-  
tendence of  
works of ar-  
chitecture,  
&c.

7. For the superintendence of works of architecture, such as the building of walls, streets, docks, and ships, and for the provision of the sacrifices, particular authorities were appointed, (τειχοποιοὶ, ὁδοποιοὶ, ἐπιμεληταὶ τῶν νεωρίων, τριηροποιοὶ, ἱεροποιοὶ,

some of whom remained in office for a whole year, others acted only as commissioners for a shorter period. All these officers had their respective paymasters, dependant upon the treasurer of the administration.

8. A separate office existed for a long time for the management of the tributes, the Ἑλληνοταμίαι, Ἑλληνοτα-  
 or treasurers of the Greeks: to them the adminis-  
 tration of the money at Delos, or the Ἑλληνοταμία,  
 belonged, when in consequence of the treachery of Pausanias after the battle of Plataea, Athens had obtained the command. This situation was at first exclusively held by Athenians: the duty attached to it was to receive the tributes, and to deposit them in the Delian treasury in the temple of Apollo, where the meetings of the allies were held. The office was retained after the funds were removed to Athens under pretence of greater security; but after the year B. C. 403 no further mention of the Hellenotamiæ occurs.

9. From the multiplicity of these officers it is evident that the quantity of writing to be performed must have been considerable. There were three public clerks, (γραμματεῖς,) one of whom was chosen by lot in the senate of every prytanea, for the purpose of keeping the writings and decrees; the second was elected by the senate by cheirotonia, and appears to have been the clerk of the senators, (γραμματεὺς τῶν βουλευτῶν,) and was the public reader in the senate and the assembly. These officers had an underclerk, (ὑπογραμματεὺς,) and a considerable

Clerks, underclerks, and checking clerks.



number of such persons were used at Athens, some of whom were employed in the higher, others in the inferior offices. There were also *checking clerks*, (*ἀντιγραφεῖς*), who checked the accounts.

10. No person who had any share in the government or administration at Athens (except the *dicastæ*) was exempt from the obligation to render an account of his official expenses.

Third class,  
*εὐθυνοὶ* and  
*λογισταὶ*.

The authorities whose business it was to pass and examine the accounts of public officers were called *εὐθυνοὶ*, or *λογισταὶ*. In the examination of persons who either had or had not the management of money, the *logistæ* after the account had been rendered before them, brought the cause into court, where they gave out by means of a herald that they were ready to hear any accusation. Any person who neglected to render his account could be prosecuted by an action called *δίκη ἀλογίου*.

There were ten *logistæ* and the same number of *euthyni*, but in what the difference of their duties consisted has never been distinctly ascertained.

## CHAP. XI.

### *Of the public expenditure of Athens.*

Different  
heads of  
ordinary ex-  
penditure.

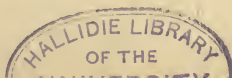
1. The Athenian expenditure varied very much at different times. It may be arranged under the following heads: expenses of buildings, police, celebration of festivals, donations to the people, pay for certain public services in time of peace, maintenance of the poor, public rewards, and the providing of arms, ships, and cavalry, in time of peace. Extraordinary expenses were occasioned by war, of



which mention will be made at the end of this chapter.

2. The public buildings were constructed at so <sup>1. Public buildings.</sup> great an expense, that they could not have been attempted without the treasure derived from the tributes: their maintenance alone required a considerable standing expense. For instance, the building of the Piræus by Themistocles, the fortification of it together with the other harbours, the theatre, and the many temples and sacred edifices in the Piræus, all cost immense sums: the docks alone, in which the ships lay under cover, were constructed at an expense of 1000 talents. The fortifications of Athens were also enormous; and to these were added in time of war, ramparts of earth, trenches, and parapets for the strengthening of the works; together with the fortification of smaller places in Attica. To these buildings may be added, the porticoes, the Pompeium, prytaneum, senate-house, and other buildings for the public offices; the innumerable temples, the theatre, odeum, gymnasia, stadia, hippodromes, aqueducts, fountains, baths, &c. as well as the splendid edifices on the Acropolis, among which the propylæa alone cost 2012 talents. Besides these great works there were various smaller expenses, such as the erection of altars for certain festivals, and the construction and repair of roads.

For the superintendence of all these labours there were some regular officers, and some only appointed for certain periods. For instance, there were in- <sup>Officers appointed for the superintendence of public works.</sup>



spectors of the docks, (ἐπιμεληταὶ τῶν νεωρίων,) commissioners of the roads, (ὁδοποιοὶ,) commissioners of city police, (ἀστυνόμοι,) five in the city and five in the Piræus, who, among other duties, had to attend to the cleansing of the streets. All works of building undertaken by the public were let by the proper

Contractors. authorities to contractors (ἐργολαβοί).

2. Police.

3. The only kind of police which existed as a distinct institution in ancient times, was that to which was intrusted the performance of certain needful services, such as the street police, which was in the charge of the astynomi, together with that of the market and traders, and some sort of establishment for managing the affairs of aliens. For the maintenance of security and order there was a city guard composed of public slaves (δημόσιοι). They are generally called bowmen, (τοξόται,) or, from the native country of the majority, Scythians. They lived under tents in the market-place, and afterwards upon the Areopagus. Of these officers the number gradually increased from 300 (who were first purchased after the battle of Salamis) to 1000. They also acted as bailiffs, heralds, &c. Their leaders were called τόξαρχοι.

3. Celebration  
of festivals.

4. With the exception of the Theoricon, the most considerable expenses of the festivals were for sacrifices, plays, and processions. The sacrifices were of very different kinds: the ancient and most sacred offerings were called paternal sacrifices, (πάτριαι θυσίαι,) and were opposed to those which were made at the more recent, or, as they were called,

additional festivals (*ἐπίθεται ἑορταί*). Some of these sacrifices were very expensive; a hecatomb alone cost upon an average a talent. The entertainments at festivals were also very costly. The choruses, decorations, machinery, dresses, &c. required a considerable outlay of money; and although this was in part provided for by direct *λειτουργιαί*, the choregia and gymnasiarchia, it all came at last from the same source: for it makes no essential difference, whether the state raised the money and gave entertainments for it, or whether private individuals provided the games instead of paying the money in the shape of a tax. To these expenses must be added the prizes awarded to the successful competitor, of which some had no great value, while others were costly, and were given either in money, crowns, or tripods. Another expense connected with this subject were the public burials, (*δημόσιαι ταφαί*), which occurred only in a time of war. There were also the sacred embassies, or *theoriæ*, which were sent after each of the four great Grecian games, to Delos, and other sacred places, for the purposes of festivals. One part of the expense of these processions was borne by the *architheorus*, the other by the state. For the administration and superintendence of all religious solemnities certain unpaid authorities were appointed who ranked among the principal public offices. Among these the most remarkable were the *athlothetaë*, (who had particular care of the great Panathenæa,) the *agonothetæ*, and lastly, the *βοῶναι*, or purchasers of oxen, who were

Scenic exhibitions.

Prizes.

Public funerals.

Theoriæ.

Officers appointed for the superintendence of religious solemnities.

considered officers of very great importance, and were elected by the public assembly.

4. Donations  
to the peo-  
ple.

5. The public donations, or distributions among the people, (*διανομαὶ, διαδόσεις,*) were of frequent occurrence. To these belong the distributions of corn, the cleruchiæ<sup>k</sup>, and the revenues from the mines, which, before the time of Themistocles, were divided among the citizens; and lastly, the money of the theorica, (*τὸ θεωρικὸν, τὰ θεωρικά, or θεωρικὰ χρήματα,*) introduced by Pericles, who, finding himself unable by reason of the scantiness of his fortune to vie with other public leaders and demagogues in liberality, thought of supplying his private incapacity by a distribution of the public revenue. This distribution took its origin from the entrance money to the theatre. The entrance was at first free; but afterwards, in order to avoid the confusion caused by a crowd, it was determined to sell the seats for two oboli; but in order that the poor might not be excluded, the entrance-money was given them, on the delivery of which each person received his seat. The privilege of receiving the theorica was obtained through registration in the book of the citizens; (*ληξιαρχικὸν γραμματεῖον;*) the distribution was made both individually, and by

Theorica.

<sup>k</sup> The cleruchi were Athenian citizens, among whom the lands of any conquered people were divided by lots (*κληῆροι*). The earliest instance of this sort of division occurs before the Persian wars, when the lands of the knights (*ἵπποβόται*) of Chalcis in Bœotia were given to 4000 Athenian citizens, other estates being at the same time retained for the gods and the state. See Herod. V. 77; VI. 100.



tribes, absentees receiving nothing; and it took place in the assembly, which was sometimes held in the theatre, particularly when the business related to the celebration of the Dionysia. The application of the theoricæ was soon extended, and money was distributed on other occasions than at the theatre, although always at the celebration of some festival; and as either a play or procession was invariably connected with it, the name still continued applicable. Under the head of Theorica were also comprised the sums expended upon sacrifices and other solemnities. The surplus money of the administration was set apart for this purpose; and latterly, as Demosthenes complains, the funds that ought to have been set aside for the expenses of war were squandered upon festivals. The managers of the theoricon were elected by cheirotonia, Managers of the theoricon. and it appears that their appointment took place about the time of the great Dionysia in the city. Their number is nowhere mentioned, but they were probably ten, one from each tribe.

6. The salaries at Athens were of various kinds, 5. Pay for certain public services in time of peace. but the most important were the wages of the assembly, the senate, and the dicasts. The wages of the assembly (*μισθὸς ἐκκλησιαστικὸς*) consisted at first Wages of the assembly. of a payment of one obolus, and latterly of three oboli to each person who attended the public assembly. The money was paid to each person as he entered the assembly by the *thermothetæ*, who received it from the treasurer of the administration. Those who came too late received nothing. The



Wages of the senate of 500. wages of each member of the senate of five hundred (μισθὸς βουλευτικὸς) amounted to a drachma for each day on which the senate was assembled. The largest item among the salaries regularly paid in time of

Wages of the dicasts. peace was the wages of the dicasts, (μισθὸς δικαστικὸς,) the introduction of which is ascribed to Pericles. It seems doubtful whether the wages of the dicasts (judges in the different courts, taken from the people) exceeded an obolus a head, at least whether a higher rate of payment ever continued for any length of time. The payment of these wages took place at each sitting of the court in the following manner. Besides the judicial staff, each person received at his entrance into the court a small tablet, (called σύμβολον;) at the close of the sitting he gave this to the prytanes, and received the money for it: those who came late into court ran the risk of receiving nothing. The prytaneia were first appointed for defraying the expense; but these proving insufficient, the other branches of the revenue contributed, particularly the fines, and probably in ancient times the tribute.

Wages of the public advocates. The wages of the public advocates, or orators, (μισθὸς συνηγορικὸς,) also occasioned a small expense. These advocates were ten in number; and received a drachma each for every day of business, of which there seem to have been about 300 in the year. The ambassadors also received a stipend in ancient times. In the time of Aristophanes they

Wages of the sophronistæ. received two or three drachmas a day. The sophronistæ, or inspectors of youth in the training schools,

(of whom there were ten, one from each tribe annually elected by cheirotomia,) received a daily stipend of one drachma. To these may be added, the pay of ambassadors, heralds, clerks, poets<sup>1</sup>, and of several hundred sailors, including the crews of the two sacred triremes, (the Salaminia and the Paralos, the crew of which latter vessel we know received four oboli a day per man,) and in latter times probably of other triremes, named the Ammonis, Antigonis, Demetrias, &c.

Wages of ambassadors, clerks, heralds, &c. and of the crews of the sacred triremes.

7. The maintenance of those citizens, who on account of bodily defects or infirmities were unable to obtain a livelihood, (*ἀδύνατοι*), was a laudable institution. This practice, as well as the custom of supporting children, whose fathers had died in war, until they reached the age of manhood, belonged almost exclusively to the Athenians<sup>m</sup>. In early times Athens could boast of having no citizen in want of the necessaries of life, nor did any ever disgrace the nation by begging; but after the Peloponnesian war, poverty made itself every where manifest; and no small number of persons stood in need of this assistance, if they were infirm or maimed. The bounty was restricted by law to persons whose property was under three minæ. It was

6. Maintenance of the poor.

<sup>1</sup> It may be remarked that the receipt of any salary whatever precluded any person from receiving pay for other services upon the same day. *Demosth. in Timocrat.*

<sup>m</sup> I say almost exclusively, because Aristotle, *Pol. ii. 5*, states that in his time this last institution existed in other states besides Athens.

awarded by a decree of the people, but the examination of the candidates belonged to the senate of five hundred. The money paid to the infirm was never more than two oboli, or less than one <sup>n</sup>.

7. Public rewards.

8. A small expense was occasioned by one part of the public allowances and rewards. Under this head may be mentioned the public entertainments, (*σίτησις ἐν πρυτανείῳ*), which many others, besides the fifty prytanes, and certain inferior officers, received as a mark of distinction, and which must have cost the state two or three talents a year. It was also usual to present golden crowns to the senators, to individuals, and to other nations. Statues were likewise erected to persons who had deserved well of the state. On particular occasions pecuniary rewards were bestowed at Athens. The daughters of Aristides received 3000 drachmas. Lastly, rewards for the discovery of offenders (*μήνυτρα*) may be mentioned.

8. Arms, ships, and cavalry, in time of peace.

9. Although the most opulent citizens equipped themselves at their own expense, there is no doubt that the Athenian state was under the necessity of

<sup>n</sup> There were also friendly societies for the support of the destitute citizens, founded upon the principle of mutual assistance, and it was expected that the members who had been relieved should pay the money back again when they had raised themselves to better circumstances. These clubs were called *ἐρανοί*, and were instituted for various purposes, as well as the above mentioned. For instance, if some friends wished to provide a dinner, or a corporation to give a banquet, or to forward any particular object by bribery, the expense was defrayed by an *ἐρανος*.

providing a store of arms as well in time of war as during peace, in order that in case of need it might be possible to arm not only such citizens as from poverty could not provide for themselves, but the resident aliens, and even the slaves. In the Piræus was the marine storehouse, which contained sails, ropes, leather bags for provisions, oars, and other articles, for the equipment of vessels; and the building of ships of war was carried on unceasingly both in peace and war. Another part of the military force for which Athens incurred some expense in time of peace was the cavalry. The particular superintendence of this body belonged to the senate of five hundred, who also examined the horses and riders. The rich were bound to serve in the cavalry. Probably each horseman received one drachma a day in time of peace, and an additional drachma by way of provision-money in time of war. Their pay in time of peace was called *καράσταισις*. The cavalry was composed of the order of knights, but as a military force it at first increased slowly; originally there were 100, then 300; afterwards 600; and in the time of Thucydides 1200<sup>o</sup>.

9. These expenses, when taken together, if the lowest estimate be made of each item, did not amount annually to less than 400 talents; (about

Probable amount of the peace expenditure of Athens.

<sup>o</sup> Aristophanes (Equ. 225) reckons only 1000 knights; and Demosthenes (de Symmor.) states the very same number; we must therefore observe that Thucydides includes the 200 mounted horsemen, (*ἵπποτοξοταί*), who were light-armed, and probably mercenaries.

96,666*l.*;) and if to these, great works of building, extraordinary distributions of money, and large sums for festivals were added, the state might easily have consumed 1000 talents in a year, even without carrying on war, the expenses of which are unlimited.

War ex-  
penses.

10. Having already spoken of the pay, &c. of soldiers and sailors in time of war, in the chapters on the Grecian army and navy, I shall only mention in this place that the funds for meeting the expenses of war were, with the exception of certain tributes, derived from two sources, which however were both of a very uncertain nature. According to ancient laws, the surplus money of the administration was to be applied in times of war to the use of the army; but the people had the madness to require that the surplus should always be used for the distribution of the *theorica*, and even passed a law, that if any person again proposed that the *theorica* should be applied to the uses of war, he should suffer death. Besides this, the extraordinary property-tax (*εἰσφορὰ*) was set apart for the expenses of war; but this being a tax which was unwillingly paid, the coffers were generally empty.

## CHAP. XII.

### *Of the ordinary revenues of Athens.*

Regular re-  
venues of  
Athens re-  
duced to four  
classes.

1. We may reduce all the ordinary revenues of Athens to four classes. 1. Duties (*τελή*) arising partly from public domains, including the mines; partly from customs and excise, and certain taxes



on labour, and on the persons of strangers and slaves. 2. Fines, (τιμήματα,) together with justice fees, and the proceeds of confiscated property (δημιόπρατα). 3. Tributes paid by their allies or subjects (φόροι). 4. The ordinary services to the state (λειτουργίαι ἐγκύκλιοι).

2. Under the term *duty* (τέλος) are comprised all <sup>1. Τέλη.</sup> the revenues arising from public property, from the harbour and market tolls, and the poll and labour-tax. The public property consisted of pasturage, forests, (over which there were inspectors called ὕλωροι,) arable land, houses, salt works, mines, &c. <sup>Lands.</sup> Of the mines (μέταλλα) belonging to the Athenian <sup>Mines.</sup> state some were in Attica, and others in foreign countries. They were never worked by the state, but were leased out to individual speculators. The custom-duties consisted partly of harbour-dues and partly of market-tolls (ἀπ' ἐμπορίου καὶ ἀγορᾶς). <sup>Harbour-dues, and market-tolls.</sup> Under the former head may be comprised the taxes on commodities brought by sea, fees paid by foreign vessels in the harbour, &c. The market was attended by countrymen and retail dealers, (ἀγοραῖοι, κάπηλοι,) and the toll duties were paid on the sale of goods consumed in the country, as well as fees for the right of buying and selling in the market.

Besides these there was a tax of two per cent. or a fiftieth, (πεντηκοστή,) on all imports and exports. <sup>Tax of two per cent. on imports and exports.</sup> There was also a harbour-duty (ἐλλιμένιον).

In addition to these regular duties the Athenians, <sup>Duty of a twentieth on all commodities imported or</sup> about Olymp. 91. 2, substituted for the tributes a duty of a twentieth (εἰκοστή) on all imports and ex-

exported in  
the states of  
the allies.

ports by sea in the states of their subject allies. These duties were farmed by persons called *εἰκοστολόγοι*.

Tax on aliens  
and freed-  
men.

Amongst the direct and personal taxes was the alien-tax (*μετοικίον*). At Athens every resident foreigner paid twelve drachmas a year. Women who had neither husbands nor adult son paid six drachmas. Freedmen paid twelve drachmas and three oboli.

Persons con-  
nected with  
the manage-  
ment of du-  
ties.

Three sorts of persons were engaged in the management of every duty. 1. The lessees (*τελῶναι, πριάμενοι, or ὠνούμενοι τὸ τέλος*). 2. The sureties (*ἔγγυοι, or ἐγγυηταὶ*). 3. The collectors (*ἐκλογεῖς*).

2. Justice-  
fees and  
fines.

3. The second class of public revenues consisted of justice-fees and fines (*τιμήματα*). These were of four sorts: *πρυτανεία, παράστασις, παρακαταβολή, and επωβελία*.

*Πρυτανεία.*

The *πρυτανεία* was a sum of money paid into court by both parties before the commencement of the suit. Closely connected with it was the *παράστασις*, or *παρακατάστασις*, which was a small sum deposited previously to public actions before the *thesmothetæ* P. Both these contributions were applied to the payment of the several judges.

*Παράστα-  
σις.*

*Παρακατα-  
βολή.*

The *παρακαταβολή* was a sum of money deposited by those who either claimed from the state any confiscated property, or sought to obtain an estate

P The pay of the arbitrators or *diactetæ* was also called by this name; but it was paid to the arbitrators themselves and not to the state.

from individuals. If the depositor lost his suit, the money was forfeited.

With respect to the *ἐπωβελία* very little is known. *Ἐπωβελία*. It seems to have been rather a private taxing of costs than any contribution of which the state had a share.

The amount of fines (*τιμήματα*) in all cases, except that of personal assault, was fixed by law. Those who refused to pay fines due to the state were enrolled among the public debtors, (*οἱ τῷ δημοσίῳ ὀφείλοντες*), and punished with infamy (*ἀτιμία*) or imprisonment until the debt was discharged. Lastly, considerable sums were raised by confiscating the property of persons condemned to banishment, (*φυγή*), slavery, and death. The property of persons banished by ostracism was not confiscated. Confiscations.

4. The tributes (*φόροι*) of the allies amounted at 3. Tribute. their first institution, in Olympiad 77. 3, to 460 talents a year. They were at first a voluntary payment made by the weaker to the stronger states for the sake of protection: but when the allies had become entirely subject to the Athenians, the payment of tribute was rigidly and often cruelly enforced.

About Olympiad 91. 2, the tributes were abolished, and a duty of a twentieth on imports and exports substituted for them (as we have seen in section 2). A duty of a twentieth substituted for them.

5. The sum total of the revenues of Athens (exclusive of the *λειτουργία*) seems to have varied from 1200 to 400 talents per annum. In ancient Sum total of the regular revenues of Athens.

times the overplus of the receipts formed the public treasure, which was deposited in the *ὀπισθόδομος* of the temple of Minerva on the Acropolis. This fund was at first exclusively, and afterwards in a great measure, applied to the uses of war. In the beginning of the Peloponnesian war (according to the statement of Pericles, Thucyd. ii. 13.) the Acropolis contained 6000 talents of coined silver, besides uncoined silver and gold, consisting of public and private offerings, sacred vessels, Persian spoils, &c. to the amount of not less than 500 talents. The statue of the goddess also was plated with forty talents of pure gold, which could be taken off.

4. Regular  
λειτουργίαι  
of three  
sorts.

6. In addition to the revenues (*πρόσοδοι*) of the state, the public also derived great benefit from the *services* (*λειτουργίαι*) which spared the state considerable expense. The most important of these services were the choregia, gymnasiarchia, and feasting of the tribes (*ἐστιάσεις*). These were called the regular services (*ἐγκύκλιοι λειτουργίαι*). All persons who were possessed of three talents and upwards were liable to the performance of these services, if appointed to do so by their tribe. No one could be called on to serve for two successive years, nor could the performance be imposed on orphans until they had completed the first year after attaining their majority.

Sometimes an exemption from performing the regular services was given as a reward to those who had served the state.

The most important of the regular services was the choregia. The duty of the choregus was to <sup>1. Χορηγία.</sup> provide the chorus for tragedies and comedies, and also the lyric choruses of men and boys, Pyrrhic and Cyclian dancers and flute players, (χορηγεῖν ἀνδράσι, or ἀνδρικοῖς χοροῖς, παιδικοῖς χοροῖς, πυρρῆχισταῖς, κυκλίῳ χορῷ, ἀλληταῖς ἀνδράσιν.)

The gymnasiarchs were bound to maintain and <sup>2. Γυμνασ-  
αρχία.</sup> pay those who were preparing to contend at the public festivals, and also to provide oil and to ornament the place of combat.

The feasting of the tribes was provided at the expense of certain persons chosen from the tribe. <sup>3. Ἑστιάσις.</sup> The individuals who thus furnished the feast were called ἑστιάτορες. This species of service occurred but seldom.

## CHAP. XIV.

### *Of the extraordinary revenues of Athens.*

1. The extraordinary revenues of the Athenian state were either raised, as occasion required, according to some law or custom; or, in circumstances of great difficulty, were obtained by arbitrary measures. <sup>Extraordi-  
nary imposts  
either legal  
or arbitrary.</sup>

With regard to the first of these modes, the imposts were of two kinds, that is to say, either a <sup>Legal im-  
posts of two  
kinds.</sup> direct tax or public services.

2. The money required for the expenses of war, (over and above the funds in hand τὰ περίοντα χρή- <sup>1. Εἰσφορὰ.</sup>ματα τῆς διοικήσεως,) was raised by an extraordinary property-tax (εἰσφορὰ). The tax was proportioned



Proportions  
in which the  
property-tax  
was paid.

in the following manner. The pentacosiomedimnus was rated at the full value of his landed property, the knight at five-sixths, and the zeugites at five-ninths. Supposing the state to be in want of a fiftieth of the whole valuation, the division would be made according to the following table.

Classes.	Incomes.	Landed estates.	Taxable capital.	Tax of a 50th.
Pentacos.	500 drach.	6000 drach.	6000 drach.	120 drach.
Knights.	300 drach.	3600 drach.	3000 drach. (5-6ths.)	60 drach.
Zeugitæ.	150 drach.	1800 drach.	1000 drach. (5-9ths.)	20 drach.

The fourth class were exempt from the payment of taxes.

New valuation in the archonship of Nausinicus.

In the archonship of Nausinicus, B.C. 378, a new valuation was made, in which Solon's principle was retained in three points, viz. the valuation of the property itself, (*οὐσία*), the taxable portion of it, (*τίμημα*), and the tax fixed according to the valuation, (*εἰσφορὰ*). The taxable capital in the highest class was a fifth part; in others it was a smaller portion. This new valuation was not confined to land, but embraced property of every description. During the same archonship the symmoriæ were introduced. Little more is known of them than that they were probably associations of the wealthy and poor, in which the former were compelled to bear the chief part of the burden of the property-tax, and to manage the affairs of the whole body.

Symmoriæ.

3. We will now consider the extraordinary public

service, (λειτουργία) called the τριηραρχία. The intention of this service was to provide for the equipment of ships of war. The state furnished the hull of the vessel; and the individual, who was nominated by the generals, and called the trierarch, fitted her out, manned, and took the command of her. Certain officers (οἱ ἀποστολαῖς) were appointed to expedite the sailing of the fleet, and these officers had the power of inflicting imprisonment on those who were in arrear. The law provided that the service of the trierarchy should be limited to one year. The property of heiresses, (ἐπίκληροι,) of wards, (ὀρφανικά,) of cleruchi, (κληρουχικά,) and of corporations, (κοινωνικά,) was exempted from this service. When the number of ships became so great that it was no longer possible to find individuals who could take the whole expense on themselves, two persons were allowed to discharge the office together, (συντριήραρχοι, συντριηραχοῦντες,) and they commanded the ship alternately.

2. Τριηραρχία.  
First form of trierarchy, or trierarchy of individuals.

Second form of the trierarchy or syntrierarchs.

In Olympiad 105, 3. it was found necessary to appoint 1200 partners, (συντελείς,) divided into symmoræ, who were to take upon them the duties of the trierarchy. There were twenty of these symmoræ, in which a number of members formed combinations for the purpose of fitting out a ship. These combinations (συντέλεια) often consisted of five or six persons, so that a symmoria could furnish ten or twelve ships.

Third form of the trierarchy.  
Synteliæ and symmoræ.

This arrangement, having been found defective, was set aside by Demosthenes, Olympiad 110, 1. who brought forward a law, in which it was enacted

Fourth form. Trierarchy according to the law of Demosthenes.

that the possessor of a property of ten talents should furnish one trireme; those who were rated at a higher sum should furnish two triremes and one auxiliary vessel, (*ὑπηρετικὸν*,) and all who possessed less than ten talents were to make up that sum by uniting in *synteliæ*. This new regulation seems to have been attended with the best results; for during the whole war no trierarch was cast into prison, or threw himself on the mercy of the people, or took refuge at Munychia at the altar of Diana, (which those who were unable to discharge the office were permitted to do,) nor was any ship lost.

The expenses of a trierarchy probably varied from forty minæ to a talent.

Other extraordinary means of raising money.

4. Among the other means of raising money which the state possessed, we may reckon the spoils of war, ransom of prisoners, fines imposed on subject states, voluntary contributions, (*ἐπιδόσεις*,) loans both voluntary and forced, coining base money, appropriating the sacred treasures to the use of the state, &c. &c.

## BOOK II.

### OF SPARTA.

#### CHAP. I.

*Geography of Laconia and description of the city of Lacedæmon or Sparta.*

Laconia.

Extent.

1. LACONIA, probably the largest province in Peloponnesus, is sixty-six geographical miles in length, and thirty-six in breadth: its area 1800 square

miles. Its principal river is the Eurotas, (*Ese*, or River. *Vasilipo potamo*,) which arises in Arcadia; and soon loses itself underground, and reappearing on the borders of Laconia. It then traverses that province, and passes by Sparta to Helos, near which town it empties itself into the sea. From its rugged and mountainous character, Laconia was naturally barren and difficult of culture. It could however at one time boast of 100 cities, but the greater part of these were probably like the demi of Attica, not larger than villages. The whole population of the country, including the Helots, who constituted by far the most numerous class, (being in the proportion of five to one,) may be estimated at 270,000 souls. Population.

The little river Pamisus, (*Pirmatza*,) and the chain of Taygētus, formed the Laconian limits on the side of Messenia. Towards Arcadia the boundaries were marked by the chain of mountains, on the northern side of which rises the river Alpheus, and on the southern the Eurotas. A continuation of the same ridge served to separate the Spartan territory from the small district of Cynuria, which originally belonged to the Argives, but became afterwards a constant cause of contention to the two states. Boundaries.

2. The principal towns of Laconia were, Sparta; Towns. Therapnæ, (probably *Chrysaplea*,) south-east of Sparta; Amyclæ (*Sclavo-Chorio*). On the coast of the Laconic bay, twenty-nine miles from Sparta, was Gythium, (*Palæopoli*,) the port of this dis-

trict; and in the north-east extremity of the district, on the Argolic bay, another port, Prasiæ, (perhaps *S. Rheontas*).

Promontories.

Cape Tænarum (now *Cape Matapan*) formed the southernmost promontory of Peloponnesus. Here was a famous temple of Neptune, the sanctuary of which was accounted an inviolable asylum.

The celebrated promontory of Malea, (cape *St. Angelo* or cape *Malio*,) which forms the extreme point of Peloponnesus to the south-east, separates the Laconic from the Argolic bay.

Island of Cythera.

The island of Cythera (now *Cerigo*) nearly faces the peninsula of Onugnathus and the gulf of Bœæ. Its principal town was also called Cythera, and its harbour Scandea. This island was dependant on Sparta, who classed the inhabitants with the Periœci, and sent thither yearly a magistrate named Cytherodices to administer justice. The possession of it was of the greatest importance, as its harbours sheltered the Spartan fleets. During the Peloponnesian war it was conquered by an Athenian force under Nicias; but was restored by the treaty concluded after the battle of Amphipolis; and again conquered by Conon, when he had defeated the Spartan fleet off Cnidus.

Its importance.

Sparta.  
Situation.

3. The city of Sparta was situated in a plain of some extent, bounded on one side by the chain of Taygētus, on the other by the less elevated ridge of mount Thornax. The city lay on the western bank of the river Eurotas. In the age of Thucydides it was an inconsiderable town without fortifi-



cations, presenting rather the appearance of a collection of villages (*κατὰ κώμας*) than of a regularly planned and well built city. The public buildings Buildings. also were few, and those conspicuous neither from their size or architectural beauty. The city continued without walls during the most flourishing Walls. period of the Spartan history, Lycurgus having taught his countrymen that its best defence consisted in the valour of its citizens. When however Sparta became subject to despotic rulers, fortifications were erected, which rendered the town capable of sustaining a regular siege. By that time it had increased considerably, being forty-eight stadia in circumference. Sparta did not possess a citadel conspicuous for its elevation, but as there were several hills within the circumference of the city, the highest of these was called the Acropolis. The remains of Remains of the ancient city. Sparta are about two miles distant from the modern town of *Misitra*. They comprise a magnificent theatre 418 feet in its longest diameter, with an orchestra 140 feet wide. Adjoining are two parallel walls, which are about the length of a stadium. The whole city appears to have been about a mile long, in which were included five hills, some of which have ruins on their summits.

4. The forum of Sparta contained the halls of Buildings of the forum. the Ephori, Nomophylaces, and Bidiæi: but the most conspicuous building in this part of the city was the *Persian portico*, so called from its having Persian portico. been built with the spoils of that people. Above the colonnade were placed statues of the Persian

generals, including that of Mardonius, in white marble; also the statue of Artemisia, queen of Halicarnassus. The Agora was also adorned with statues of the Pythian Apollo, Diana, and Latona. At the extremity of the street Aphetæ, which led out of the forum, were the tombs of the kings of the Eurypontid family. To the south of the forum the principal buildings were the cenotaph of Brasidas, a theatre of white marble, and opposite to it the tomb of Pausanias, who commanded at Plataea, and of Leonidas, whose bones were conveyed thither from Thermopylæ forty years after his death. Orations were here annually recited, and games celebrated, in which none but Spartans were permitted to contend. The names of those who fought at Thermopylæ were inscribed on a pillar near the monument. The spot called Limnæum contained the temple of Diana Orthia. On the Acropolis was the temple of Minerva Chalcioæcus, (*of the brasen-house,*) celebrated in history for the death of Pausanias, who took refuge in a hut within the sacred enclosure there, on the discovery of his treasonable practices, and was starved. This edifice was richly ornamented with bas-reliefs in brass, representing the labours of Hercules, the actions of the Tyn-  
daridæ, the exploits of Perseus, and the birth of Minerva. There was at Sparta, as well as at Athens, a portico, called Pœcile.

Tombs of the  
Eurypontid  
kings.

Buildings  
south of the  
forum.

Temple of  
Minerva  
Chalcioæcus.

Pœcile.

Dromus.

5. The Dromus, or racecourse, contained two gymnasia. Statues of the Dioscuri, surnamed Aphe-  
terii, were placed near the commencement of the

course; and a little further on a monument of Alcon and a temple of Neptune. A plantation of plane-trees served as an approach to the open space in which the Spartan ephebi held their combats. This was surrounded by water, across which bridges were thrown in two places. On one of these stood the statue of Hercules, and on the other that of Lycurgus.

Over a little stream called the Cnacion (possibly *the Pantalimona*) was the bridge Babyce.

Bridge Babyce.

## CHAP. II.

### *Of the citizens, tribes, &c.*

1. We learn from Herodotus and Xenophon that a distinction existed between the Lacedæmonians of the city and those of the country; the former (who were of Doric descent) being called Spartans, and the latter Lacedæmonians. The inhabitants of the provinces were called *περίοικοι*, and were principally the descendants of the Achæans, who had been conquered by the Dorians. In some respects they were politically inferior to the Spartans of the capital: for instance, they were not allowed any share in the general government; but they served in war with the rest, and seem to have exercised civil rights in their own townships. But although for the most part the early inhabitants were thus driven into the country by the Doric conquerors, there still remained some families which inhabited the city conjointly with the Spartans, and were held in equal

Distinction between the Lacedæmonians of the city and those of the country.

consideration with them. Of this the Talthybiadaë (who enjoyed the hereditary office of herald) were an instance.

Citizens of  
two sorts.  
1. Citizens  
by birth.

2. The citizens were of two sorts: 1. those who were born citizens; and, 2. those who were presented with the freedom of the city. The first were the legitimate offspring of parents who were

Education of  
free chil-  
dren.

citizens. As soon as the infant was born it was carried by its father to a place called *Lesche*, where it was inspected by the elders of the tribe. If the child appeared strong and healthy, they ordered it to be brought up, and assigned it one of the nine thousand lots of land. On the other hand, if it seemed weak or deformed, they ordered it to be thrown into a gulf near mount *Taÿgētus*. At seven years old the child, with the approbation of the parents, was admitted into one of the *ἀγέλαι*, or classes. From the twelfth year upwards the education of boys was much more strict. About the age of sixteen or seventeen they were called *σιδεῦναι*. At the age of eighteen they were admitted into the number of the *ἐφηβοί*. In their twentieth year they received the appellation of *εἵρηνες*: and the oldest among them were called *μελλείρηνες*. Lastly, at the age of thirty they were enrolled among the men, and were then called *ἐξήβοί*, as being *ἐξω τῆς ἡβης*, beyond the age of puberty.

2. Citizens  
by creation.

3. In the infancy of the commonwealth the number of persons admitted to the freedom of the city was very great; but afterwards it was bestowed on



foreigners more rarely, and only under peculiar circumstances. There were also others, not natives of Lacedæmon, who having been educated from childhood in the Spartan discipline, were eventually presented with the freedom of the city. These persons were called *μόθακες*. The freedmen, and especially the Helots, were also sometimes created citizens. *Μόθακες.*

5. At Sparta, as in every other Doric state, there *Tribes.* were three tribes, (*φυλαί*), Hylleïs, Dymanes, and Pamphyli<sup>a</sup>. These three tribes inhabited the four hamlets (*κῶμαι*<sup>b</sup>) named Pitana, Limnæ, Mesoa, and Cynosura, of which, according to Thucydides, the town of Sparta consisted.

6. These tribes were again subdivided into portions called *ὠβαί*, (and *φρατρίαι*), of which there were <sup>᾽</sup>*ὠβαί*. thirty, ten for each tribe.

There was another division into six *μόραι*<sup>c</sup>, which *Μόραι.* contained all the members of the tribes who were of military age.

By a law of Lycurgus the number of citizens was *Number of the citizens.* never to exceed that of the lots into which the lands

<sup>a</sup> The distinguished family of the Ægidæ does not appear to have been a separate tribe, but to have been adopted into one of the three. *Müller's Dorians*, vol. II. p. 79.

<sup>b</sup> The grammarians sometimes call these four divisions *φυλαί*: which makes some confusion between them and the three tribes which inhabited them. *Müller's Dorians*, vol. II. p. 48—50.

<sup>c</sup> According to Herodotus, Lycurgus instituted the *enomoties*, *triacades*, and *syssitia* (subdivisions of the *μόραι*) for war, evidently for military divisions; and the Lacedæmonians ate and fought in the same company. *Müller's Dorians*, vol. II. p. 253.



of Sparta were divided, namely, 9000; and the possessions of all were to be equal. In process of time however this law was disregarded, many lots becoming the property of a single possessor.

Sons always inherited the trade of their father.

At Sparta the son always succeeded to his father's employment. The sons of heralds became heralds, the sons of musicians became musicians, &c.

### CHAP. III.

#### *Freemen and slaves.*

Two sorts of Spartan freemen.

1. The free citizens of Sparta were either ὅμοιοι, who possessed equal rights, and were eligible to all the offices of the state; or ὑπομείονες, who could not be elected into any office. The latter of these classes comprehended the poorer citizens, freedmen, and sons of freedmen.

Slaves.

2. In Sparta were more domestic slaves than in any other city of Greece; they were of two sorts: those called δοῦλοι, who had been reduced to slavery; and those named οἰκέται, who had been born in the master's house. "The origin of Lacedæmonian servitude may be traced to the reduction of the city of Helos, the unfortunate inhabitants of which, as well as their descendants, were ever afterwards called Εἰλωτες, Helots<sup>d</sup>." The principal employ-

Helots.

<sup>d</sup> Robinson's Gr. Antiq. Müller however thinks that the name was derived from ἔλω in a passive sense, and consequently that the word *Helots* signifies "the prisoners." He also thinks it probable that they were an aboriginal race, which was subdued at a very early period, and which immediately passed over as slaves to the Doric conquerors.

ment of the Helots was the cultivation of the soil. They also exercised various trades. They farmed the land of the Spartans, paying a stated rent, which was rarely increased by the proprietor. The Helots served as sailors on board the fleets; and in the army every *ὀπλίτης*, or heavy-armed soldier, was accompanied by one or more of them. As the number of the Helots exceeded that of the freemen, they were a cause of constant terror to the Lacedæmonians, who often put them to death on trifling pretences. The most severe discipline to which the Helots were subjected was the *κρύπτεια*; which some Crypteia. authors suppose to have been an annual massacre; whilst others with greater probability conjecture that it was only a system of harassing labour<sup>e</sup>. Not un-Manumission. frequently, however, the Helots were rewarded with their liberty in return for their services in the army and navy. On such occasions the manumitted Helot was crowned, and led from one temple to another. It must be observed that no private individual could manumit a slave without the consent of the state. After they had been in possession of freedom for some time, they appear to have been called *νεοδαμῶνεις*.

<sup>e</sup> Consult Müller's Dorians, vol. II. p. 41, and the authorities there adduced.

## CHAP. IV.

*Of the kings.*

Order of succession in the two royal families.

1. The manner in which the throne was divided between two families has been already mentioned <sup>e</sup>.

According to Plutarch, the Lacedæmonians called their kings ἀρχαγέται. It was requisite that both the kings should be of the family of Hercules, and born of Spartan mothers. In each of the royal families the crown descended to the eldest son. In default of sons, the brother of the late king; or if there was no brother, the nearest relation succeeded to the throne. If the wife of either of the kings was convicted, or even strongly suspected, of infidelity, her son was either not admitted to the throne, or if he had been admitted previously to the accusation, was degraded from his rank. In order to prevent this as much as possible, the queens were intrusted to the especial charge of the ephori, who were required to watch over their conduct. When a queen was barren, the king was compelled to take another wife.

Prerogative and duties of the kings.

2. The power of the kings was limited. Once every month they took an oath before the ephori that they would govern according to the laws: the ephori on their part also swearing, that as long as they did so, they would preserve their authority to them.

The kings had duties assigned to them in war called ἐμπολέμια, and others in peace, called εἰρηναῖα.

<sup>e</sup> See p. 18.

The principal power of the kings at home consisted in their being the managers and arbiters of all things pertaining to religion. All sacrifices for the safety of the state were offered by them. There were also certain priesthoods which they exercised in person; for instance, those of Jupiter Lacedæmonius and Jupiter Οὐράνιος. When a king ascended the throne, he possessed the privilege of annulling any debts which a citizen might owe either to the preceding king or to the state.

3. The two kings presided over the deliberations of the senators. Each gave his suffrage, or sent it, if absent, by one of the senators who was most nearly related to him. This suffrage was equivalent to two <sup>f</sup>. Votes in the senate.

4. The kings had the right of receiving and replying to embassies, and of declaring war against whatever nation they thought fit; and in the field the command of the army belonged to them, if they were of a proper age. It was not however lawful for both kings to join the army at once, unless under very extraordinary circumstances. The king who commanded the army was accompanied by two of the ephori, and by two πύθιοι, or augurs. There was also assigned to him a board of counsellors, consisting ordinarily of ten persons, but on some occasions of many more. A body guard of 300 Duties in war.

<sup>f</sup> This is the interpretation which the scholiast gives to Thucyd. I. 20. It seems probable however that the senior king, when both were present, or the one who happened to be present, had merely a casting vote when the suffrages were equal.

chosen horsemen (*ἵππῆες*) fought around his person. The victor in the Olympic games had also the privilege of attending the king when he went to war. As soon as the king had assumed the command of the army, and had crossed the boundaries, he became general with unlimited power, (*στρατηγὸς αὐτοκράτωρ*). He had authority to dispatch and assemble armies, to collect money in foreign countries, and to lead and encamp the army according to his own judgment. We find however in the instance of Pausanias, that when this power was used unconstitutionally, the king might be punished capitally for the offence. Plistoanax, another of the Spartan kings, was banished from Sparta because he was suspected of having been bribed to withdraw his army from Attica.

Honours  
paid to them  
in time of  
peace.

5. In time of peace the kings were honoured with the first seats in public, all, except the ephori, rising in their presence. At the public repasts, as well as private entertainments, they had a double allowance; and when they could not be present, two chœnices of meal and a cotyle of wine were sent to the house of each of them, in order that they might regale any friend whom they thought fit particularly to honour. Each of the kings also received an animal without blemish for sacrifice, the skins of all the sacrificed animals, a medimn of wheat, and a Lacedæmonian quart of wine on the first and seventh days of each month. They had an official residence at Sparta, built, according to tradition, by Aristodemus, the ancestor of the two royal families.



In addition to this dwelling they had frequently private houses of their own, and a tent was always built for them without the city at the public expense. The kings had the privilege of nominating *πρόξενοι*, who entertained ambassadors and citizens of foreign states in their houses <sup>g</sup>.

6. When a king of Sparta died, horsemen were sent throughout the country to inform the people of the event. Women also travelled from city to city beating brassen caldrons. On receiving the intelligence, all free persons were obliged to disfigure themselves by way of mourning. It is probable that all the inhabitants of the city, as well as great numbers from the country, attended the funeral, to which they went in crowds, both men and women, mangling their faces, making loud lamentations, and exclaiming that the deceased was the best king that had ever reigned over Sparta. If a king died in war, his effigy was exposed on a bed splendidly adorned; and during ten days a public mourning was observed, the general assembly not being convened, and the courts of justice being closed. During these days the forum was covered with straw, and nothing was allowed to be sold there. When the body arrived at the city, it was buried in the tomb appropriated to the family from which the deceased king was descended.

Ceremonies  
on the death  
of a king.

<sup>g</sup> In other places the proxeni were appointed by the states whose proxeni they were.

## CHAP. V.

*Of the senate.*

Of whom the  
Spartan se-  
nate con-  
sisted.

1. The Lacedæmonian senate was called *γερονσία* and sometimes *γερῶα*. It consisted of the two kings and thirty *γέροντες*, *old men* (whence the name<sup>h</sup>). It was instituted in obedience to an oracle, by Lycurgus.

Qualifica-  
tions and  
mode of  
election.

2. No person could be elected a senator until he had reached his sixtieth year. All candidates for the office were expected to be men of unblemished reputation, distinguished family, and eminent station; and were required to declare openly their wish of obtaining the honour. Being an office which was held for life, it never could happen that more than one individual was elected at a time, and the eyes of the whole state were directed towards the choice of this one person. Distinguished men, therefore, bordering upon old age, offered themselves upon their own judgment to the approbation of the people, who elected, not by lot, but by a majority of voices, the person who was deemed most worthy of the honour. Having passed through this ordeal, the senator was for ever relieved from any further responsibility, it being thought that the near prospect of death would give him more moderation

<sup>h</sup> The Latin word *senatus* has the same signification: "Consilium, ratio, et sententia nisi esset in senibus, non summum consilium majores nostri *senatum* appellassent." *Cicero de Senectute*.

than the fear of incurring the censure of the community.

3. The functions of the senate were twofold, it <sup>Powers of the senate.</sup> having at the same time an executive and deliberative and a judicial authority. In the first capacity it debated with the kings upon all important affairs, and passed a decree in its first stage by a majority of voices: in the latter capacity it had the supreme decision in all criminal cases, and could punish with infamy and death. The senate sat in court in the forum called βουλευτήριον τῆς γερουσίας.

## CHAP. VI.

### *Of the ephori.*

1. The ἐφόροι, or inspectors, so called διὰ τὸ ἐφορᾶν <sup>Their number.</sup> τὰ τῆς πόλεως πράγματα, (*because they overlooked the affairs of the state,*) were five in number. Their office was called ἐφορεία. They commenced their annual duties with the autumnal solstice, the beginning of the Lacedæmonian year. The first of them gave his name to the year, (ἐπώνυμος,) which was called after him in all public transactions. Persons from the people, without property or distinction, (οἱ τυχόντες,) were eligible to this office: but in what manner they were elected is not clearly <sup>Election.</sup> known; probably (as no magistrate in Sparta was chosen by lot) in the instance of the ephori election by choice and by lot were combined<sup>i</sup>. Some writers suppose that the ephori were first instituted by Ly-

<sup>i</sup> Plato, Leg. III. calls the power of the ephori ἐγγὺς τῆς κληρωτῆς.

curgus, whilst others contend that the office was unknown until the reign of Theopompus 130 years after Lycurgus.

Duties and  
privileges.

2. The ephori held their daily meetings in the ephore's office, (*ἀρχεῖον*), in which they also ate together. They had the power of instituting scrutinies (*εὔθυναί*) into the conduct of any magistrate except the senators. If they had reason to suspect any public officer of malversation in his office, they could at any time interrupt or put an end to the administration of it by their judicial powers. Even the kings might be summoned before the tribunal of the ephori, and were bound to obey the summons. In extreme cases they could accuse the king or the other magistrates without consulting the assembly, and could bring him to trial for life or death. The king however was not bound to obey the first or second summons, but could not refuse to appear on being summoned a third time.

Jurisdiction  
in civil  
causes.

The ephori sitting on their *δίφρα ἐφορικά*, (*ephoric chairs*), in their court (*ἀρχεῖον*) in the forum, decided civil causes. They also had the right of inflicting punishment for moral offences, as indolence, effeminacy, &c. and their share in the superintendence of public education, as well as over the celebration of the public games, gave them a jurisdiction in cases relating to these points. They judged according to unwritten laws, as Sparta knew no other.

Executive  
powers.

3. The ephori had power to convene the people, and to put the vote to them. They also possessed

great authority in transactions with foreign nations. They admitted ambassadors, and had power to dismiss them from the frontier, and also to expel suspected foreigners from the state. They frequently transacted the negotiations with foreign ambassadors, and had great influence upon declarations of war, as well as armistices and treaties of peace, which the ephori swore to and subscribed in the presence of other persons. In time of war they were empowered to send out troops (*φρουρὰν φαίνειν*) on whatever day seemed to them expedient. Two of their number (as has been already stated) attended the general who commanded the army. The king or other general might be recalled by means of the scytale, (see p. 123,) and their first duty after their return was to visit the office of the ephori. We also find the ephori deciding with regard to conquered cities, whether they should be dependent or independent. The ephori continued until the reign of Cleomenes, the son of Leonidas, who abolished the office, which was re-established under the dominion of the Romans.

### CHAP. VIII.

#### *Of the inferior magistrates, and other officers.*

1. *Βειδιαῖοι* are said to have been so called from *Bidiai*, *βείδιος*, which the grammarians render *ὁ ἔνδοξος*, *glorious*. They were five in number, and their business was to inspect the gymnastic exercises of the ephebi. They had their house of meeting (*ἀρχεῖον*) in the market-place.

2. *Νομοφύλακες* were the guardians of the laws. *Nomophylaces.*



Their business was to reward those who obeyed the laws, and to punish those who violated them. Of their number we know nothing. Their place of meeting was also in the market-place.

Harmosyni. 3. Ἀρμοσύνοι derived their name from ἀρμόττειν, *to fit, or purify*. Their business was to observe the conduct of the Spartan women.

Pythii. 4. Πύθιοι (in the Lacedæmonian dialect Ποίθιοι) were four persons appointed by the kings as messengers to the temple of Delphi or Pytho, who delivered the oracles faithfully and truly to the kings. They were the assessors of the kings and the senate; and were always the messmates, both at home and in the field, of the kings.

Prodicus. 5. Πρόδικος was the name given by the Lacedæmonians to the guardian of any one of their kings who happened to be a minor. They were always the nearest of kin to the young sovereign.

Pædonomus. 6. Παιδονόμος, a magistrate of very extensive authority, who superintended the education of the boys. His assistants were the floggers, or μαστιγοφόροι, who were selected from the young men; and the buagi, or managers of the βῶλαι (the Spartan word for ἀγέλαι, *classes*).

Harmostæ. 7. Ἀρμοσταὶ were of two sorts. The former seem to have been not very different from the Roman dictator, and were created whenever any great emergency required a power superior to the laws. The latter were persons sent out as governors to subject states. The former were appointed for an indefinite time; the latter were chosen annually.

8. Πολέμαρχοι were the deputies of the king in Polemarchi. the command of the army. Their principal business at home was to preside over the syssitia, or public meals, and to send their proper portion to those who were absent. To them was also committed the care of the public arms, warlike exercises, &c.

9. Ἱππαγρέται, who are also called ἱππεῖς, were Hippagretæ. three in number, and were chosen by the ephori from those who had attained the age of manhood. These officers commanded 300 men, whom they selected as the best and bravest of the citizens. These chosen men were called λογάδες<sup>k</sup>. Each of the hippagretæ selected 100, giving his reasons for choosing some and rejecting others. The hippagretæ had no command of cavalry, (as might be supposed from their name,) but were probably set over the heavy-armed soldiers.

## CHAP. VIII.

### *Of the public assemblies.*

1. The Lacedæmonians had two sorts of public assemblies; one of which was called ἐκκλησία, the other μικρὰ ἐκκλησία<sup>l</sup>. Two kinds of assemblies.

2. The greater assembly (called simply ἐκκλησία) The greater assembly. was composed of the kings, the ephori, the inhabit-

<sup>k</sup> Probably the three hundred Spartans who fought under Leonidas at Thermopylæ belonged to this order.

<sup>l</sup> The usual name of a public assembly in the Doric states was ἀλία. (Herodot. VII. 134.) In Sparta the ancient name of an assembly of the people was ἀπέλλα.

The lesser  
assembly.

ants of the city and those of the country, and sometimes delegates from the allies, or other nations which stood in need of the assistance of the Lacedæmonians. In this assembly questions relating to war and peace, the forming alliances, and other public matters, were discussed. The μικρὰ ἐκκλησία, or *lesser assembly*, was composed entirely of Spartans, who in conjunction with the magistrates were chiefly occupied with questions relating to the constitution. The time for the regular meeting of this assembly was each full moon; yet for business of emergency extraordinary meetings were held, often succeeding one another at short intervals.

Manner and  
place of  
meeting.

3. The place of meeting was in Sparta between the brook Cnacion<sup>m</sup> and the bridge Babyce, west of the city. The assemblies were always held in the open air.

None but public magistrates, chiefly the kings and the ephori, together with the sons of the former, addressed the people without being called upon, and put the question to the vote. In the greater assembly foreign ambassadors were permitted to enter and speak concerning war and peace. To this assembly all citizens above the age of thirty were admitted, who had not been deprived of their rights by law.

Manner of  
voting.

4. When the question had been sufficiently discussed, the ephori put it to the vote. Their manner of voting was, not by ballot, but by acclamation; and if it was found impossible to determine which

<sup>m</sup> Literally, "the saffron river."

side had the majority of voices, the ephori desired the people to divide; and then numbered the two parties.

## CHAP. X.

### *Of the common meals.*

1. The public entertainments, or common meals Phiditia, or common meals. of the Lacedæmonians, were instituted by Lycurgus in imitation of the Cretans, and at first called *ἀνδρεία*, but afterwards *φειδίτια*, from *φείδω*, *to spare*<sup>n</sup>. These assemblies were open only to the male citizens, women being strictly excluded. The members Mode of balloting for members. of the phiditia were balloted for in the following manner: Each of the members of that table to which a candidate sought to be admitted took a small piece of soft bread in his hand. If he meant to vote for the admission of the candidate, he dropped the pellet, without altering its form, into a vessel called *κάδδος*, which a servant carried round on his head. If, on the other hand, he intended to express his disapprobation, he flattened the pellet in his hand, and then dropped it into the vessel. Hence the word *κεκαδδείσθαι* signifies *to be rejected*. One flattened ball was sufficient to prevent the admission of a candidate.

2. The party, who supped in a public hall, were Manner of eating. divided into companies of fifteen. Their principal dish was black broth, composed of pork (the meat

<sup>n</sup> It is very probable that this *φειδίτια* was a ludicrous distortion of an ancient Spartan name, *φιλίτια*, i. e. "love-feasts." *Müller's Dorians*, vol. ii. p. 294.

of which was afterwards served up to them in small portions) and vinegar. Cakes and wine were also furnished, and sometimes game. Those who sacrificed, or went out to hunt, were allowed to sup at home, provided they sent a portion of the beasts offered in sacrifice, or of the game, to their companions at the public tables. Each guest was obliged to contribute monthly a medimn of meal, eight congii of wine, five pounds of cheese, and a quantity of figs, besides a small sum of money.

Conversa-  
tion.

3. The conversation at these meals turned chiefly upon public affairs, but laughter and jocularities were not prohibited. Every person was encouraged to speak by the general confidence, and there were frequent songs. The youths and boys were admitted to these entertainments without partaking of them: as each of them entered the hall, the oldest person present pointed to the door, to signify that nothing heard there must be repeated elsewhere. The small children were allowed to eat at the public tables; they sat on low stools near their fathers' chairs, and received half a share without any vegetables (*ἀβαμβάκευστα*).

Ἐπαῖκλον.

The scanty meal was often enriched by the addition of an *after meal*, (*ἐπαῖκλον*), furnished from the presents made by individuals to the society, and which no one was permitted to purchase. The only *ἐπαῖκλον* eaten by boys was some dough of barley-meal baked in laurel leaves (*καμματίδες*) and kneaded in oil. A cake of this kind was called *κάμμα*.

Κοπίς.

The *κοπίς* was a sacrificial feast, which individuals



furnished on stated occasions, and invited to it any friends whom they wished, and particularly the kings.

## CHAP. XI.

### *Of the laws of Sparta.*

1. Concerning Lycurgus, by whom, according to Lycurgus, B. C. about 888. Herodotus, the ancient laws of Sparta were completely remodelled<sup>o</sup>, little seems to have been known except from obscure and unsatisfactory tradition. He is said to have been guardian of a Spartan king, and after his abdication of that office to have travelled into Crete, where he became acquainted with the laws of Minos ; which, on his return to his own country, he made the foundation of the Spartan constitution. Another tradition represents him as receiving from the oracle of Apollo at Delphi a code of laws, which he therefore styled *ῥέτραι*, *divine sanctions*. It was indeed the pride of the Spartans that their laws had proceeded from the oracle of the Pythian god, (*πυθόχρηστοι*,) which continued to possess a superintending power over the constitution, chiefly through the intervention of the Pythii, who delivered the oracles truly and honestly to the kings. The laws of Sparta were not written or engraved on stone, but committed to memory. In the next chapter we shall select from the Spartan code a few of those laws, a knowledge of which seems best calculated to illustrate the peculiarities of their language and manners.

<sup>o</sup> Herodotus says, that of all the nations of Greece, Sparta, before the time of Lycurgus, had the worst laws. (B. I. c. 65.)

## CHAP. XII P.

*Abridged catalogue of the laws.*

## Religion.

1. RELIGION. 1. All the statues of the gods were to be represented armed. 2. Sacrifices to be made at as little expense as possible. 3. Burials to take place within the city, and no one to be considered polluted by touching a dead body. 4. No loud lamentations to be made over the dead, and the period of mourning to be limited to eleven days. 5. No monumental inscriptions to be allowed, except in the case of those who had fallen in war. 6. The dead bodies of those slain in battle to be inspected by the Spartan matrons, in order that those who had received most wounds in front might be borne to the sepulchres of their ancestors; and those who had most wounds behind, might either be buried in the common sepulchre, or carried home for private interment in their family burying places.

City and  
lands.

2. THE CITY AND LANDS. 1. The city of Sparta to have no walls, but to be defended solely by the valour of the citizens. 2. The houses to be built only with the saw and the axe. 3. The number of lots of land never to exceed or fall short of 30,000, of which Sparta to have 9000. 4. The possessions of all to be equal. 5. No one to buy or sell those possessions.

## Citizens.

3. CITIZENS. 1. The number of citizens not to

P The principal authorities are Plutarch. Lycurg. Id. Apophthey. Lacon. Xenophon de Rep. Laced. Herodotus, Thucydides.

exceed that of the lots of land. If there was an excess, the overplus to be sent to found colonies.

2. Certain persons of the same tribe to decide whether or not an infant should be brought up: if approved by them, a portion of land to be assigned to it. 3. Foreigners not to be allowed to settle in Sparta. 4. No citizen to go abroad except for purposes of war. 5. Parents, who refused to allow their children to be brought up agreeably to the laws, to lose the rights of citizenship. 6. None but citizens to undertake public offices.

4. MARRIAGE. 1. No Spartan to continue un-Marriage. married. Old bachelors to be led naked in winter through the market-place, singing verses in ridicule of themselves. They were also excluded from the public games, where virgins contended naked; and were deprived of the honours paid to other old men. 2. Marriage to be contracted at a fitting time of life: possibly by men at thirty and women at twenty. 3. Spartans to marry only their equals. 4. The father of three children to be exempt from the duty of mounting guard: he who had four to be free from all imposts. 5. No dowry to be given with virgins. 6. Husbands permitted to lend their wives to respectable citizens. 7. No Spartan to have more than one wife.

5. FOOD. 1. All the citizens to dine together at Food. the public tables. 2. The youths to have meat, but the full grown men to be content with black broth. 3. No one to drink except for the purpose of satisfying his thirst. 4. Persons returning home from

the public meals not to be allowed torches. This law was intended to accustom the citizens to walk boldly in the dark, and to prevent excess in drinking.

Apparel.

6. APPAREL. 1. The rich and poor to be dressed alike. 2. Boys to wear tunics until they attained the age of twelve years, when each of them received a cloak which was to last a year. 3. Boys to wear no shoes. 4. Boys to wear their hair cut close: other persons to permit their hair to grow. 5. Spartans not to use baths or ointments; but merely to wash their bodies in the Eurotas. 6. Soldiers to wear scarlet clothes, and to crown their heads with garlands before a battle. 7. Only iron rings to be worn on the fingers. 8. None but harlots to wear embroidered or figured garments, or golden ornaments. 9. Virgins to appear in public unveiled, and matrons veiled.

Discipline  
and manners.

7. DISCIPLINE AND MANNERS. 1. All persons to live conformably to the discipline enjoined by the laws. 2. Young persons to endure patiently the rebuke of their elders, and to pay them all due honour in every instance. 4. Old men to be allowed to admonish the children of any one. 5. An old man who neglects to rebuke a junior for a fault committed in his presence, to suffer the same punishment as the original offender. 6. Old men meeting juniors in the streets to inquire whither they are going, and to reprove those who cannot give a satisfactory answer. 7. The *ἐῖρην* to be allowed to punish the other boys; and if he has

been guilty of partiality, to be himself punished by the old men, but not in the presence of his class.

8. Youths to endure patiently the chastisements inflicted on them by their elders. 9. Youths not to speak except on proper occasions, and to utter no inconsiderate remarks. 10. Youths to walk modestly in public with their eyes fixed on the ground. 11. Drunkenness to be strictly avoided. 12. No idle person to be tolerated. 13. The Spartan youth to be permitted to steal, but to be punished if detected.

8. STUDIES AND LITERATURE. 1. The Lacedæ-<sup>Studies and literature.</sup> monians to acquire such learning as may be necessary for the common purposes of life, but not to study the more abstruse arts and sciences. 2. No Lacedæmonian to exercise any mean or mechanical art. 3. Professors of the arts of luxury not to be permitted at Sparta. 4. No comedies or tragedies to be performed. 5. No poets, unless approved by the magistrates, to be read by the people. 6. No orators to be allowed; and the speeches of the Spartans to be comprehended in few words. 7. All to be accustomed to jest and employ raillery. 8. Music to be learnt, but the ancient strains of Sparta not to be changed. 9. Slaves not to sing the songs of freemen.

9. PUBLIC EXERCISES. 1. No one to be stouter<sup>Public exercises.</sup> than was suitable for the public exercises. 2. Boys to be particularly accustomed to hunting. 3. Boys and girls to exercise themselves in dancing. The



Spartans had two sorts of dances. The first, called *ὄρμος*, was a grave and solemn movement, performed by youths and virgins alternately; the other was performed in honour of Bacchus and Venus, and consisted of more lively measures (*σχήματα φορευτικά*). 4. Boys and girls to contend together in running, wrestling, and in throwing the discus and the javelin. 5. The ephebi to be divided into two bands, and to contend with each other until one party or the other was forced to swim across the Eurotas, or a canal which formed one of the limits of the *πλατανίστας*. 6. No ludicrous contests to be permitted. 7. Boys to be whipped once a year at the altar of Diana Orthia.

Contracts  
and money.

10. CONTRACTS AND MONEY. 1. No one to possess either gold or silver. 2. No money but that of iron to be coined or used at Sparta. 3. Contracts to be made by barter. 4. No one to make a profit by selling or lending his property. 5. No one to make presents.

The forum.

11. THE FORUM. 1. No one under thirty years of age to approach the forum, or take part in any judicial proceedings. 2. Old men not to spend much time in courts of justice, unless they have business to transact there. 3. Juniors to make no inquiries concerning the laws. 4. Persons of bad characters not to speak in public, but their sentiments to be reported by some citizen of unblemished reputation.

War.

12. WAR. 1. The army not to march before the

full moon. 2. War not to be carried on repeatedly against the same enemy. 3. No sailors to be employed, or naval actions to be fought. 4. A more free mode of living to be permitted in war than in peace. 5. The camp to be often shifted. 6. The soldiers to sleep in their armour; but those who watch to be without their shields, in order that being unprovided with the means of defence, they may be the more vigilant. 7. Before an engagement the king to sacrifice to the Muses. 8. The army to advance to the charge at the sound of flutes<sup>q</sup>. 9. No soldier to quit his rank, but either to conquer or die. 10. He who loses his shield in battle, to be considered infamous. 11. The Spartans not to pursue their flying enemies. 12. Dead bodies of the enemy not to be stripped. 13. He who conquers an enemy by stratagem to offer an ox to Mars: he who overcomes by open force to offer a cock. 14. He who has attained his fortieth year from the age of puberty, to be discharged from further military service.

### CHAP. XIII.

#### *Judgments.*

1. The judgments of the Lacedæmonians were of <sup>Judgments,</sup> two kinds, public and private. Causes concerning <sup>public and</sup> heiresses, adoptions, and the repair of the public <sup>private.</sup>

q ..... they move  
In perfect phalanx to the Dorian mood  
Of flutes.

*Milton's Paradise Lost*, B. I. l. 550.

Mode of  
pleading.

Evidence.

highways, were heard before the kings. The senate sat in judgment on capital offences. Their sentence was not passed immediately, but generally delayed for several days, in order to avoid falling into an error, (by putting an innocent person to death,) which could never be repaired. The ephori decided private disputes. When one of the kings was brought to trial, the court was composed of the other king, the ephori, and the senate. 2. When any one was accused of an offence, he was cited to take his trial on an appointed day. If absent, a scytale, commanding his attendance, was sent to him ; or he was summoned by the officers (*ὑπηρέται*) of the court. As there were no public orators at Sparta, every one was obliged to plead his own cause. The evidence of slaves was rarely admitted. In private causes documents, such as bonds, acknowledgments of debt, &c., (called in the Doric dialect *κάρια* <sup>r</sup>,) were admitted in evidence.

## CHAP. XIV.

### *Of the public rewards and punishments.*

Rewards.

1. The greatest honour which the Lacedæmonians conferred on any one was to call him *a godlike man* (*Σεῖος ἀνὴρ*). To be elected into the number of the three hundred *λογάδες* was also esteemed highly honourable <sup>s</sup>. Even to be dismissed from this class was an honour ; and the dismissed were denomi-

<sup>r</sup> Probably because the lots of land were assigned as security.

<sup>s</sup> See part II. book II. c. VIII. §. 9.

nated ἀγαθοεργοὶ, *benefactors*, a title which was also given to those who left the cavalry every fifth year. The other honours were, rising up when a person entered the assembly, the first seats, olive-crowns, statues, monuments, temples, annual orations, and games, &c.

2. The Lacedæmonian punishments were of six Punishments of six sorts. sorts: fine, deprivation of liberty, corporal punishment, disgrace, banishment, and death.

1. Ζημία was a pecuniary fine. If the offender Fine. was unable to pay it, he was driven into exile.

2. Κλοιὸς was a wooden collar, which confined the Deprivation of liberty. neck and hands of the criminal.

Καίadas, a prison, was a place in which malefactors were confined. The word is derived from those fissures of the earth, caused by earthquakes, which were denominated καίετοι.

3. Παίειν, to strike, was a punishment inflicted on Corporal punishments. those of the ephebi who were of too gross and corpulent a habit.

Δῆξις ἀντίχειρος, *biting the thumb*, was inflicted by the εἴρη on those boys who gave silly answers to the questions proposed to them.

Μαστίγωσις, *whipping*, was inflicted on criminals led through the city.

Κέντησις, *goadiug*, was employed for the same purpose, and also to extract confessions from malefactors.

4. Ἀτιμία, *infamy*, was a punishment by which a Disgrace. man was deprived of any office, and not permitted

to buy or sell. Another punishment of this sort was when the criminal was deprived of all honours, compelled to endure a beating from any one whom he should meet; to wear dirty and ragged clothes, and to have his beard half shaven. Another mark of infamy was inflicted εἰς τοὺς κακοὺς, on the *idle or worthless*, who were not allowed to imitate the ἀνεγκλήτους, *men of unblemished reputation*. Lastly, it was no small mark of disgrace, when any one was commanded by the magistrates to stand idle in public with his shield in his hand.

Banishment. 5. Φυγὴ, *banishment*, at Sparta, was rather the avoiding of a penalty than a punishment. Those however who were guilty of unintentional homicide were punished with banishment. There were different kinds of banishment according to the degrees of guilt: sometimes the criminal was merely banished beyond the limits of Laconia: on other occasions he was not allowed to continue even among the allies of Sparta, but was compelled to seek refuge among the enemies of his country.

Death. 6. Θάνατος, *death*, was considered by the Lacedæmonians the least formidable of all punishments. The only instrument of death used at Sparta was a halter, (βρόχος,) with which criminals were strangled. The punishment was inflicted at night, in a part of the prison called δεκάς. The bodies of strangled malefactors were buried near the prison, apart from other graves.



## CHAP. XV.

*Of the revenues of Sparta.*

1. No regular taxation of the citizens of Sparta <sup>No regular taxation.</sup> existed under any shape or name. Extraordinary contributions and taxes were however raised for the purposes of war, which, on account of their unusual and irregular occurrence, were collected with difficulty. This will serve to explain the exemption from duties (*ἀτέλεια*) which is sometimes mentioned. There was no public treasure at Sparta up to the time of the Peloponnesian war; the revenue and expenditure were therefore nearly equal. The inhabitants of the provinces of Laconia, whom the Spartans called *συμμάχοι*, or allies, furnished their *φόροι*, *contingents*, to the state. 2. In order to in- <sup>Contingents.</sup>crease their revenues, the Spartans doubled the ran- <sup>Ransoms and sale of spoils.</sup>som of prisoners; they also appointed particular commissaries, who sold to the highest bidders the spoils taken in the course of their campaigns. During the Peloponnesian war, they received in subsidies from the Persians more than 5000 talents, or 850,000 pounds sterling.

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## CHRONOLOGICAL TABLE.

	Years before Christ.
ARGOS and Sicyon founded, according to tradition, by Inachus and his posterity . . . . .	about 2000
Ogyges in Attica—Deluge . . . . .	about 1756
Cecrops arrives in Attica from Egypt. . . . .	about 1556
Deluge of Deucalion—Hellen	
<div style="display: flex; justify-content: center; align-items: center;"> <div style="display: flex; align-items: center; margin-right: 10px;"> <div style="text-align: center; margin-right: 10px;">Æolus</div> <div style="text-align: center; margin-right: 10px;">Dorus</div> <div style="text-align: center; margin-right: 10px;">Xuthus</div> </div> <div style="font-size: 2em; margin-right: 10px;">}</div> <div>about 1500</div> </div> <div style="display: flex; justify-content: center; margin-top: 10px;"> <div style="text-align: center; margin-right: 10px;"> <div style="text-align: center; margin-bottom: 5px;">Ion</div> <div style="text-align: center;">Achæus</div> </div> </div>	
Cadmus, from Phœnicia, arrives at Thebes, and introduces alphabetic characters . . . . .	about 1500
Arrival of Pelops in southern Greece (Peloponnesus) from Lydia . . . . .	about 1300
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Return of the Heraclidæ (assisted by the Dorians) into Peloponnesus . . . . .	1104
Eurysthenes and Procles made joint kings of Lacedæmon . . . . .	1102
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# QUESTIONS.

## PART I.

### BOOK I.

#### CHAP. I.

WHAT were the boundaries of ancient Greece ? . . . . .	a 1
What was its extent from north to south and from east to west ? . . . . .	—
How many square miles did it contain ? . . . . .	—
Mention the grand threefold division of ancient Greece ..	2
What were the boundaries of Northern Greece, and what countries did it comprise ? . . . . .	3
Into how many districts was Thessaly divided ? . . . . .	4
Describe its boundaries, mountains, rivers, lakes, and cities —	
Describe Epirus in the same manner, and give the names of the three districts into which it was divided . . . . .	5
What were the boundaries of central Greece, and of how many countries did it consist ? . . . . .	6
Describe the boundaries, mountains, cities, &c. of Attica ..	7
Describe Megaris, Boeotia, and Phocis . . . . .	8-10
Into how many districts was East Locris divided ? . . . . .	11
Describe West Locris . . . . .	12
Describe the boundaries, mountains, cities, &c. of Doris, Ætolia, and Acarnania . . . . .	13-15
How many countries did Southern Greece comprise ? ....	16
Describe Arcadia, Laconia, Messenia, Elis, Argolis, Achaia, Sicyonia, and Corinthia . . . . .	17-24
Into how many classes may the Grecian islands be divided ?	25
Enumerate the principal islands in each of these classes ..	—

#### CHAP. II.

Of what people was Thessaly originally the seat ? . . . . .	1
Of how many kingdoms did it consist at the time of the Trojan war ? . . . . .	—

<sup>a</sup> The figures refer to the paragraphs similarly marked.

Mention the revolutions which took place in its two principal cities .....	1
Give an outline of the political history of Epirus .....	2
By whom and in what year was Athens founded ? .....	3
What was the original name of the city, and to what was it changed ? .....	—
How many kings reigned at Athens ? .....	—
With whom does the history of Athens as a state properly begin ? .....	—
Who was the last of the kings, and what was his fate ? ..	—
What change was made in the government immediately after his death ? ... ..	—
How many persons held this office for life ? .....	—
How many decennial archons were there ? .....	—
In what year was the office made annual ? .....	—
Who were Draco and Cylon ? .....	—
By whom were most of the laws of Draco repealed ? .....	—
What were the heads of Solon's legislation ? .....	—
How long did this constitution continue ? .....	—
What change of government immediately succeeded the capture of Athens at the close of the Peloponnesian war ?	—
By whom, and in what year, was liberty restored ? .....	—
What circumstances led to the conquest of Athens by Philip of Macedon ? .....	—
Where was the decisive battle fought ? .....	—
Did Philip entirely deprive the Athenians of liberty ? ....	—
Did they again revolt, and by whom were they subdued ? ..	—
By whom was the form of government again changed, and what was substituted for the old democracy ? .....	—
By whom was the popular government restored ? .....	—
How did he treat the Athenians, and what return did they make for his kindness ? .....	—
By whom was Athens again recovered ? .....	—
Under whose auspices, and by what means, was freedom partially reestablished at Athens ? .....	—
By what king were they invaded soon after this, and reduced to great extremity ? .....	—
Under whose protection did the Athenians now place themselves, and what were the consequences of that step ?	—
In what year did this happen ? .....	—

Give an outline of the political history of Megaris, Bœotia, Phocis, Locris, Doris, Ætolia, Acarnania, and Arcadia	4-11
What was the original form of government at Sparta? . . . .	12
Who was the first of their kings, and how many of his de- scendants sat on the throne? . . . . .	—
By what family were they expelled? . . . . .	—
Mention the circumstance which led to the appointment of two kings . . . . .	—
By what names were the two families known? . . . . .	—
How long did this form of government continue? . . . . .	—
By whom was the regal power considerably limited? . . . .	—
From what event may we date the ruin of the Spartan con- stitution? . . . . .	—
By whom was this ruin chiefly brought about? . . . . .	—
How long did Sparta continue to be the ruling state in Greece? . . . . .	—
In what battle were the Spartans overthrown, and by whom were the enemy commanded? . . . . .	—
What attempt was made by Agis III. and what was his fate? . . . . .	11
Describe the line of policy pursued by Cleomenes III. . . . .	—
How did he violate the laws of Sparta? . . . . .	—
By whom, and in what battle, was he defeated, and what was his fate? . . . . .	—
Who was Nabis, and with whom did he form an alli- ance? . . . . .	12
What war did he carry on, and what advantage did he gain? . . . . .	—
How many years did he reign, and what became of him at last? . . . . .	—
Under what circumstances did Lacedæmon become a Roman province? . . . . .	—
Give an outline of the political history of Messenia, Elis, Argolis, Achaia, Sicyonia, and Corinthia, as well as of the constitutions in the several islands and colonies of Greece . . . . .	13-25

## CHAP. III.

What was the origin of all the Greeks, and what language did they all originally speak? . . . . .	1
--	---

- By what circumstances was that language varied in the course of time? ..... 1
- What reason have you for supposing that the Dorian was the original language of the whole country? ..... 2
- In what district did it continue longest without change, and why? ..... —
- By what nations did it continue to be spoken with a mixture of another dialect? ..... —
- By whom was the Attic dialect formed? ..... 3
- By whom, and under what circumstances, were the Æolic and Ionic dialects introduced into Asia Minor? ..... —
- Into how many dialects was the language of the inhabitants of Greece divided, and over what countries did it extend? ..... 4

## CHAP. IV.

- What were the names of the principal Greek historians?.. 1-7
- Give a short account of the writings of Herodotus. .... 1
- In what dialect did he write? ..... —
- When was Thucydides born, and what did he write? .... 2
- Mention the works of Xenophon. .... 3
- What was the subject of Polybius's history? ..... 4
- Give an account of the writings of Diodorus Siculus, Dionysius of Halicarnassus, and Arrian ..... 5-7
- What would you call Plutarch? ..... 8
- How would you classify the poets <sup>b</sup>?
- Give an account of the most remarkable epic poets. .... 9, 10
- Who were the principal lyric poets? ..... 12, 13
- Enumerate the principal tragic and comic poets. .... 14-18
- In what dialect did the pastoral poets write? ..... 19
- Name the three chief Grecian philosophers. .... 20, 22
- Who was Miltiades, and for what was he distinguished? 23
- Give a short account of Themistocles, Leonidas, and Pausanias. .... 24-26
- Give also an account of Aristides, Cimon, and Pericles. . 27-29
- Who was Alcibiades, and for what was he famous? ..... 30
- State briefly the several exploits of Lysander, Agesilaus, Epaminondas, and Philopœmen ..... 31-34
- Name the four principal Grecian orators ..... 35-38

<sup>b</sup> *Ans.* Into epic, lyric, dramatic, and pastoral.



## CHAP. V.

By whom was the Amphictyonic council established ? . . . .	1
Of how many persons did it originally consist ? . . . . .	—
By what states were they sent ? . . . . .	—
Was this number ever increased ? . . . . .	—
How many times a year did they meet, and at what places ?	—
What was the design of their meeting ? . . . . .	—
What ceremonies were performed at their meetings ? . . . .	—
How were their decisions enforced ? . . . . .	—
By what officers were the states represented, and what were the duties of those officers ? . . . . .	2
Describe the manner in which the Phocians were expelled from the council . . . . .	3
By whom was their place supplied ? . . . . .	—

## BOOK II.

## CHAP. I.

From whom did the Greeks derive their religion ? . . . . .	1
What instances can you adduce in support of this asser- tion ?	
How do you account for the multitude of gods worshipped by the Greeks, and particularly by the Athenians ? ..	2
Was it then lawful for individuals to introduce new gods at their own discretion ? . . . . .	—
What threefold division of the Grecian deities may be made ?	3
Name the twelve principal gods . . . . .	—
Describe the manner in which each of these was represented, their attributes, the epithets applied to them, &c. . . . .	4-15
Name the most remarkable among the inferior deities . . . .	16
By what names were the Furies usually known, and why ?	—
What do you mean by heroes ? . . . . .	17
What influence had their religion upon the moral character of the people ? . . . . .	—

## CHAP. II.

Into how many parts were temples divided ? . . . . .	1
What was the περιῶδαντήριον ? . . . . .	—
Define the terms τέμενος, ναὸς, and ἱερὸν . . . . .	2

What do you mean by the words <i>βωμὸς, τρόναον, ἄδυτον,</i> and <i>σηκὸς</i> ? .....	2
What was the <i>ἀρχεῖον</i> ? .....	3
Of what materials were altars generally composed, and what was their usual shape? .....	4
Were the altars of all the gods of the same height? .....	—
Was there not a class of gods who had no altars? .....	—
Of what materials were idols composed, and in what form were they represented? .....	5
Explain the meaning of the word <i>asylum</i> . ....	6
How were the priests principally supported? .....	7

## CHAP. III.

Were the various sacred offices always executed by different persons? .....	1
Is it possible to give a very exact account of the different orders of priests? .....	2
State then generally what they were .....	3-8
Explain the terms <i>ἀρχιερωσύνης, παράσιτοι, κήρυκες, νεωκόροι,</i> and <i>ναοφύλακες</i> .....	3-7
Was not the second of these terms used in later ages in a sense very different from that which it originally bore? ..	4
Who were the <i>κήρυκες</i> at Athens? .....	5
What do you mean by the <i>πρόπολοι θεοῦ</i> ? .....	8
What were the necessary qualifications for the priesthood? ..	9
How were the priests dressed? .....	—
In what families was the office of priesthood hereditary? ..	—

## CHAP. IV.

How many sorts of sacrifices were there among the Greeks? ..	1
When did living creatures first begin to be offered in sacri- fice? .....	2
Of how many things did the solemn sacrifices consist? ....	3
Of what liquor did libations generally consist? .....	—
But were not other liquors sometimes used in libations? ..	4
Were libations ever offered without victims? .....	—
What do you understand by <i>θυμιάματα</i> ? .....	5
Enumerate the different offerings which may be classed under this head .....	—
What is meant by <i>ἱερεῖον</i> ? .....	6

What qualities were requisite in the victim? .....	6
By what circumstances were the Greeks directed in their choice of victims? .....	—
Were the same sacrifices expected from persons of all ranks? .....	—
Explain the terms <i>hecatomb</i> , <i>chiliombs</i> , and <i>τριπτὺς</i> .....	—
How were the sacrificers purified? .....	7
How were persons guilty of notorious crimes purified?....	8
What mode of purification was necessary for persons who had been considered dead? .....	—
What epithets were applied to unclean persons? .....	—
Before the ceremonies began, what proclamation was made? ..	9
What is the meaning of the word <i>κανοῦν</i> ? .....	—
How was the victim usually decorated? .....	—
Describe the manner in which the priest sprinkled the vic- tim and the people. ....	10
What proclamation was made at this time, and how did the people reply to it? .....	—
In what form of words did the priest invite the people to pray with him? .....	—
In what terms did the herald command silence? .....	—
In what manner did the priest ascertain the soundness of the victim, internally and externally, and its willing- ness to be sacrificed? .....	11
What do you mean by <i>προθύματα</i> ? .....	12
By whom, and in what manner, was the victim slain?....	13
For what purpose did the priest examine the entrails of the victim? .....	14
Explain the words <i>σφαγεῖον</i> , <i>ἀπαρχαί</i> , and <i>κνίσση</i> .....	—
In what position did the priest and the person who offered the sacrifice pray? .....	15
By what general name were the sacrificial hymns known? ..	—
Of how many parts did they consist? .....	—
What is here meant by <i>ὕγεια</i> ? .....	16
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In what form were the people dismissed? .....	—
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On what occasions, and at what hours of the day, did the Greeks usually pray? .....	1
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In what sort of apparel were they often clothed? .....	—
What difference of posture was adopted by those who prayed to the celestial, the infernal, and the marine deities? .....	4
What part of the house was the safest for petitioners?....	5
What sort of imprecations were the most dreadful, and what effects were they supposed to produce? .....	6

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How did the Greeks distinguish their oaths?.....	1
Which of the gods was more especially thought to preside over oaths? .....	2
By what deities did the women usually swear?.....	—
Enumerate the other varieties of oaths .....	—
What were the usual forms of taking an oath?.....	3
What ceremonies were performed by the parties to all solemn leagues and covenants?.....	—
What do you particularly remark respecting the libation on such occasions? .....	4
What became of the flesh of the victim?.....	—
What other ways had they of clearing themselves from the imputation of crime? .....	5
How do you prove that the ancient Greeks expressed a great regard for oaths? .....	6
Notwithstanding this, were there not some nations proverbial for their violation of them?.....	—

## CHAP. VII.

What do you mean by <i>μαντική</i> , and how many kinds of it were there? .....	1
Describe each of them .....	—
Enumerate the different sorts comprehended under each of these two heads.....	2

## CHAP. VIII.

Which of all the sorts of divination were held in the greatest esteem ? .....	1
To what deities did the principal oracles belong ? .....	—
What do you know concerning the oracle of Jupiter at Dodona ? .....	2
Had Jupiter no other oracles in Greece ? .....	—
Which of the gods had the most numerous oracles ? .....	3
Where was his most celebrated oracle ? .....	—
How was it discovered, and when ? .....	—
By whom were its responses delivered ? .....	—
Describe the manner in which she was affected .....	—
How many times a year was this oracle consulted ? .....	—
In what language were the answers always delivered ? .....	—
Describe the position of Delphi .....	—
By whom was its second temple erected ? .....	—
Mention some of the most remarkable responses .....	—
When is the oracle reported to have ceased ? .....	—
What other oracles had Apollo ? .....	—
Who were the <i>θεωροὶ</i> ? .....	—
What was the fate of the temple of the Branchidæ ? .....	—
What do you know concerning the oracle of Trophonius ? .....	4
Describe the very peculiar ceremonies observed in consulting the oracle of Amphiaraus .....	5
Which was the most remarkable among the inferior oracles ? .....	6
Describe the other sort of inartificial divination .....	7
From what other kinds of divination was it distinguished by its name ? .....	—
How many sorts of <i>θεομάντεις</i> were there ? .....	—
Explain the terms <i>Εὐρυκλείς</i> , <i>Πύθωνες</i> , <i>ἐνθουσιασταί</i> , <i>ἐκστατικοί</i> , &c. ....	—
Under which of these heads may we class the prophecies delivered by dying men ? .....	—

## CHAP. IX.

How many sorts of revelations by dreams were there ? ....	1
To which of the gods did those persons sacrifice who wished to dream ? .....	—



Describe the different sorts of divination by sacrifices. . . .	2
How did they distinguish lucky from unlucky omens in each of these cases? . . . . .	—
What general rule had they for distinguishing lucky from unlucky omens? . . . . .	—
What names were given to the omens by birds, and to those who observed them? . . . . .	3
How were the augurs dressed, and in what manner did they make their observations? . . . . .	—
How were birds of omen distinguished? . . . . .	—
On what circumstances did their good or ill luck depend? . . . . .	—
What was there remarkable with respect to owls? . . . . .	—
From what other creatures were omens derived? . . . . .	—
How many sorts of lots were there? . . . . .	4
Describe the manner in which each was performed . . . . .	—
To which of the gods were all lots sacred? . . . . .	—
How many sorts of ominous things were there? . . . . .	5
Mention the varieties of each sort. . . . .	—
How did the Greeks contrive to avoid unlucky words? . . . . .	—
How were ill omens in general averted? . . . . .	—
Were not certain days also unlucky? . . . . .	—
What do you know respecting appearances in the heavens? . . . . .	6
When was thunder a lucky, and when an unlucky omen? . . . . .	—
How many sorts of magic were there? . . . . .	7
Explain the words <i>νεκρομαντεία</i> , <i>ύδρομαντεία</i> , <i>λεκανομαντεία</i> , <i>άλεκτρονομαντεία</i> , <i>φαρμακεία</i> , and <i>βασκανία</i> . . . . .	—
Were there no modes of avoiding the influence of magical arts? . . . . .	—

## CHAP. X.

On how many accounts were festivals instituted? . . . . .	1
How were the expenses of games, processions, &c. usually defrayed? . . . . .	2
Was this always the case at Athens? . . . . .	—

## CHAP. XI.

Were the Grecian festivals very numerous? . . . . .	1
What were the <i>Anthesteria</i> ? . . . . .	—
In what month were they celebrated, and how many days did they last? . . . . .	—

Describe the <i>Apaturia</i> . . . . .	2
In what month were they celebrated, and how many days did they last ? . . . . .	—
What were the <i>Boëdromia</i> ? . . . . .	3
What was the <i>Diamastigosis</i> ? . . . . .	4
Was it an Athenian or a Spartan festival? . . . . .	—
In whose honour were the <i>Diasia</i> celebrated? . . . . .	5
What is the origin of the name? . . . . .	—
What were the <i>Dionysia</i> ? . . . . .	6
Were there many of these festivals throughout Greece? . . . . .	—
Describe particularly the principal Dionysiac festival at Athens . . . . .	—
Explain the word <i>λικνοφόροι</i> . . . . .	—
What were the <i>Eleutheria</i> ? . . . . .	7
Which was the most celebrated solemnity of Greece? . . . . .	8
By what distinguishing name were the Eleusinian rites called? . . . . .	—
How often, and in whose honour, were they celebrated? . . . . .	—
How many sorts of mysteries were there? . . . . .	—
What was the use of the lesser mysteries? . . . . .	—
Explain the terms <i>ιεροφάντης</i> , <i>δαδούχος</i> , <i>κήρυξ</i> , and <i>ὁ ἐπὶ τῷ βωμῷ</i> . . . . .	—
Of what celestial being was each of these typical? . . . . .	—
How many days did the festival continue? . . . . .	—
Describe the torch-races at the festival of Vulcan . . . . .	9
What were the <i>Thesmophoria</i> , in what month were they celebrated, and how long did they last? . . . . .	10
What were the <i>Carnia</i> , in what month were they cele- brated, and how long did they last? . . . . .	11
Were they an Athenian or a Spartan festival? . . . . .	11
What were the <i>Mæmacteria</i> ? . . . . .	12
Describe the great and the lesser <i>Panathenæic</i> rites . . . . .	13
What celebrated dance was performed at these festivals? . . . . .	—
In what month was each of these festivals celebrated? . . . . .	—
What were the <i>Pyanepsia</i> ? . . . . .	14
What were the <i>Sciophoria</i> ? . . . . .	15

## CHAP. XII.

How many public and solemn games were there in Greece? . . . . .	1
What were the judges called? . . . . .	—

Had they no other name ? .....	1
In what word are the five principal exercises comprehended? .....	2
Describe the mode of leaping, and explain the words βατήρ and τὰ ἑσκαμμένα .....	3
What was the course called, on which they ran races? ....	4
What do you mean by the δπλιτοδρόμοι ? .....	—
What was the <i>discus</i> , and how was it used ? .....	5
In how many different ways was darting performed ? ....	6
How many sorts of wrestling were there ? .....	7
In the latter of these, how did the vanquished party declare his submission ? .....	—
How was boxing conducted ? .....	8
Under what term were these two last exercises comprehended ? .....	—
Describe the horse and chariot races .....	9
What do you mean by κέλητες and ἀναβάται ? .....	—
Were there any other sorts of contests ? .....	—
What were the names of the four sacred games ? .....	10
In whose honour were the Olympian games first instituted ? .....	—
By whom were they revived ? .....	—
What preparation was necessary for those who wished to contend at them ? .....	—
What is meant by the word ἔφεδρος ? .....	—
What name was given to the victors, and how were they honoured ? .....	—
Where were these games celebrated, how often did they occur, and how many days did they last ? .....	—
By whom were the Pythian games originally instituted ?	11
In commemoration of what event ? .....	—
How often, and in what place, were they celebrated ? ....	—
What was the Πυθικὸς νόμος ? .....	—
Of how many parts did it consist ? .....	—
What were the prizes at these games ? .....	—
Whence did the Nemean games derive their name ? .....	12
In whose honour were they instituted ? .....	—
How often were they celebrated ? .....	—
How were the presidents chosen, what was their dress, and with what herb were the victors crowned ? .....	—

When were the Isthmian games celebrated ? .....	13
How often were they celebrated ? .....	—
How were the victors rewarded ? .....	—

## BOOK III.

## CHAP. I.

Enumerate the causes which prevented the art of war from making much progress in Greece .....	1, 2
Might we not expect that military science would have made some improvement after the battle of Plataea ? .....	3
Was much improvement made during the Peloponnesian war ? .....	4
Mention the causes which prevented Sparta from making great advances in the art of war .....	5
Enumerate the causes which prevented Athens from becoming more skilful in military affairs .....	6, 7
Was not there another cause in many states ? .....	8
Did many changes take place in the arms of the cavalry and infantry previously to the Macedonian age ? ....	9
In what manner shall we best be able to judge of the progress of the Greeks in military tactics ? .....	10
By what circumstances was the victory decided at Marathon ? .....	—
Describe the battle of Plataea .....	11
To what states did the army become of importance subsequently to the Persian wars ? .....	12
What improvement did Agesilaus introduce ? .....	13
Describe the improvements made by Epaminondas, and give an account of the battles of Leuctra and Mantinea .....	14
At what period were hired troops first used in Greece ? ..	15
What was the cause of their introduction ? .....	—
What were the consequences of this system ? .....	—
From what authors do we learn this ? .....	—

## CHAP. II.

Of what sort of persons did the Grecian armies for the most part consist ? .....	1
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At what age were the Athenians and Lacedæmonians sent to war ? .....	1
Who were the <i>περίπολοι</i> ? .....	—
Under what circumstances were persons exempted from serving ? .....	2
What sort of persons were not allowed to enter the army ?	—
Describe the manner in which soldiers were enrolled .....	3
How were they maintained in the earlier ages ? .....	—
Who first introduced the custom of paying soldiers at Athens ? .....	—
What was the usual pay of the infantry and cavalry ? ....	—
Under how many different names was this payment made ?	—
How was the money generally raised at Athens ? .....	4
How were confederate wars maintained ? .....	—
Who were the <i>Ἑλληνοταμίαι</i> , and on what occasion were they first created ? .....	—

## CHAP. III.

Of what sort of forces did the main body of the Grecian army consist ? .....	1
Describe the three sorts of foot-soldiers .....	—
Whence did the <i>πελτασταί</i> derive their name ? .....	—
In what manner were the most ancient heroes conveyed to battle ? .....	2
Explain the words <i>παρήγορος</i> and <i>δίφρος</i> .....	—
What do you mean by the words <i>ἡνίοχος</i> and <i>παραβάτης</i> ?	—
Of what sort of persons was the Athenian cavalry composed ? .....	3
Of all the Greeks, what nation was most famous for cavalry ?	—
What do you know of the Lacedæmonian and Athenian cavalry ? .....	—
Describe the nature of the examination to which both men and horses were subjected at Athens .....	4
Explain the words <i>τροχὸς</i> and <i>τρυσίππιον</i> .....	—
From what circumstances were the different appellations of horsemen derived ? .....	5
What were the <i>ἄμφιπποι</i> and the <i>διμάχαι</i> ? .....	—
What was the difference between the <i>κατάφρακτοι</i> and the <i>μὴ κατάφρακτοι</i> ? .....	—
When were elephants first used ? .....	6



How were they used ? .....	6
For what reason were they so soon laid aside ? .....	—

## CHAP. IV.

Mention the two sorts of Grecian arms .....	1
Give a description of the helmet .....	—
What were its Greek names ? .....	—
What is meant by the words <i>λόφος</i> and <i>ὄχεις</i> ? .....	—
Describe the body-coat and belt, and give their Greek names .....	2, 3
What was the cuirass, and what was it called in Greek ?	4
Explain the words <i>πτέρυγες</i> and <i>γύαλα</i> .....	—
How many sorts of cuirass were there ? .....	—
What was the <i>ἡμιθωράκιον</i> ? .....	5
What were the greaves, and what were they called in Greek ? .....	6
What were the <i>χέρεις</i> ? .....	7
Of what substance was the buckler usually composed ? .....	8
Describe the principal parts of it .....	—
Was the buckler considered an important part of their armour ? .....	—
Describe the smaller sorts of shields ; namely, the <i>γέρβρον</i> , <i>θυρεὸς</i> , <i>λαισήιον</i> , and <i>πέλτη</i> .....	9
What were the only offensive weapons used by the ancients ? .....	10
Describe the lance, and give its Greek name .....	—
What was the <i>σαυρωτήρ</i> ? .....	—
Describe the sword, with its appendages .....	11
What was the dagger called in Greek ? .....	—
What were the <i>ἀξίνη</i> and <i>πέλεκυς</i> ? .....	12
Of what was the bow generally composed ? .....	—
What do you mean by the words <i>νεῦρον</i> and <i>κορώνη</i> ? .....	13
Describe the arrows, and the manner in which they shot ..	—
Describe the manner of slinging .....	14
What were the fire-arrows called in Greek ? .....	15
In what manner were they used ? .....	—
How were the Lacedæmonians clothed ? .....	16
What sort of provisions did they carry, and what was the name of the vessel in which they carried them ? .....	—

## CHAP. V.

Who took the supreme command of the ancient armies ?	1
But was this rule never broken through ?	—
What was the person so deputed called ?	—
At Athens, under the democracy, by whom were the commanders chosen ?	2
What qualification was required in those who were nominated ?	—
Where did the nomination take place ?	3
What was the oath taken by the commanders ?	—
What do you mean by the term <i>αὐτοκράτορες</i> ?	—
What was the number of the Athenian commanders, and by what general name were they called ?	—
What were the duties and privileges of the <i>πολέμαρχος</i> ?	—
Explain the terms <i>τοὺς ἐπὶ τῆς διοικήσεως</i> , and <i>τοὺς ἐπὶ τῶν ὅπλων</i>	4
How many <i>ταξίμαρχοι</i> were there, and what were their duties ?	5
Who were the <i>ἱππαρχοί</i> ?	6
What were the duties of the <i>φύλαρχοι</i> , and by whom were they nominated ?	7
From what did the inferior officers usually derive their titles ?	—
In whom was the supreme command lodged at Sparta ?	8
Was this rule ever violated ?	—
Explain the terms <i>βάγος</i> and <i>πρόδικος</i>	9
What was the number of the king's body-guard, and by what name were they called ?	10
What post did the victors in the sacred games occupy ?	—
What was the chief of the subordinate officers called ?	—
From what were the names of the others derived ?	—

## CHAP. VI.

What was the name given to the whole army ?	1
What were the front, the right-hand man of the front, the wings, the soldiers in the wings, those in the middle ranks, the rear, and the person who brought up the rear, called in Greek ?	—

What were the <i>πεμπὰς</i> and <i>δεκάς</i> , and what were their leaders called ? .....	2
Of how many men did the <i>λόχος</i> consist ? .....	3
What was the <i>σύστασις</i> ? .....	4
Of how many men did the <i>πεντηκονταρχία</i> really consist ? .....	5
By what other name was the <i>ἐκατονταρχία</i> sometimes called ? .....	6
What do you mean by the <i>ἑκτακτοι</i> ? .....	—
Describe the office of each of them .....	—
Of how many men did the <i>σύνταγμα</i> , <i>πεντακοσιαρχία</i> , <i>χιλι- αρχία</i> , <i>μεραρχία</i> , and <i>φαλαγγαρχία</i> , respectively con- sist ? .....	7-11
What do you mean by the <i>διφαλαγγία</i> ? .....	12
What was the <i>τετραφαλαγγαρχία</i> ? .....	13
In how many senses may the word <i>φάλαγξ</i> be taken ? .....	14
Describe what is meant by the length, breadth, &c. of the phalanx, and give the Greek words for them, and for the ranks, files, and wings .....	—
Explain the words <i>διχοτομία φάλαγγος</i> and <i>ἄραρος</i> .....	—
Mention one or two of the most remarkable forms in which the phalanx was drawn up .....	—
Into what large bodies was the Lacedæmonian army di- vided ? .....	15
How many men did each of these contain ? .....	—
What name had the commander and lieutenant of each ? .....	—
What were the <i>λόχος</i> , <i>πεντηκοστὺς</i> , and <i>ἐνωμοτία</i> .....	16-18
From what circumstance was the name of the last derived ? .....	18
What name do you give to the motions of the soldiers ? ...	19
Who were the <i>τακτικοί</i> ? .....	20

## CHAP. VII.

What preliminaries were usual before the Greeks engaged in war ? .....	1
Was the commission given to ambassadors usually limited or not ? .....	2
Describe the three sorts of leagues .....	3
By what ceremonies were these covenants confirmed ? .....	—
Describe their manner of declaring war .....	4
What superstitions had the Athenians and Lacedæmonians with respect to lucky and unlucky days for marching, eclipses, &c. ....	5

## CHAP. VIII.

Is any thing certain known of the form of the Grecian camps ? .....	1
State generally the manner in which their camps were fortified ? .....	—
Into what two classes would you distinguish their guards ?	2
Who were the <i>περίπολοι</i> , and what was their duty ?.....	—
What was the <i>κώδων</i> ? .....	—
How many guards had the Lacedæmonians in their camps, and what was the use of each ? .....	—
What singular custom had they with respect to the shields of the guard ? .....	—
Generally speaking, what was the manner of living in camps ? .....	3
Speak particularly of the Lacedæmonian custom in this instance.....	—

## CHAP. IX.

In what manner did the Greeks prepare for battle, and how did their array differ from that of the Romans ? ....	1
What were the two hymns that were sung before and after battle ? .....	2
What peculiar custom had the Lacedæmonians ? .....	—
Into what two classes are their signals commonly divided ?	3
Describe the two sorts of <i>σύμβολα</i> .....	—
What is the difference between <i>σύνθημα</i> and <i>παρασύνθημα</i> ?	—
What were the <i>σημεία</i> ? .....	—
With what sort of devices were they frequently adorned ?	—
Who were the <i>πυρφόροι</i> ?.....	—
What were the three sorts of instruments principally used in sounding alarms, &c. ? .....	4
In what manner did the Lacedæmonians advance to battle ?	—
How did the rest of the Greeks begin their onset ? .....	—
How do you prove this from the poets ? .....	—
Were single combats in use among the Greeks ? .....	5

## CHAP. X.

Explain the term <i>σαγήνείειν</i> .....	1
If this failed, how did they proceed ? .....	—

Describe the works of circumvallation.....	2
Mention the principal engines, offensive and defensive? ..	3
Describe the two sorts of <i>χελώνη</i> , and mention their different uses.....	—
What were the <i>γέβρα</i> ?.....	—
Describe the mound and towers, and give their Greek names.....	—
What was the ram, and how many sorts of it were there? .....	—
What were the <i>καταπέλται</i> ? .....	—
How did the besieged act on the enemy's approach?.....	4
Why were the torches termed <i>φρυκτοὶ πολέμιοι</i> ? .....	—
In what manner did they endeavour to render the engines of the besiegers ineffectual?.....	—
Was there no resource when they were obliged to abandon their walls? .....	—
How was a captured city usually treated, particularly by the Athenians? .....	5

## CHAP. XI.

How do you prove the respect which the Greeks paid to the bodies of those slain in battle?.....	1
Had this custom been always observed?.....	—
By whom were the funeral processions of soldiers attended?.....	2
How were their tombs adorned?.....	—
In what manner were the Spartans carried home? .....	—
Describe the public funeral of the Athenian soldiers.....	3
Where were they buried? .....	—
With what letters were the names of the dead and the living marked in their muster-rolls?.....	4

## CHAP. XII.

How were their prisoners treated? .....	1
What is the difference between <i>σκῦλα</i> and <i>λάφυρα</i> ? .....	—
What do you mean by <i>ἀκροθίνια</i> ? .....	—
How did they dispose of the remainder of the spoil?.....	2
Had the Greeks any custom which resembled the Roman triumph? .....	3
What is meant by <i>θεατρίξειν</i> ? .....	—



- What difference do you observe between the word used by the ancient Athenians to express trophies, and that in use in succeeding ages ? ..... 4
- To which of the gods were they principally dedicated ? .... —
- Describe a trophy ..... —
- Why was it considered wrong to repair them ? ..... —

## CHAP. XIII.

- Describe the punishment of deserters, and of the ἀστράτευτοι, λειποτάκται, δειλοί, and ριψάσπιδες, at Athens, and explain the meaning of each of those terms ..... 1
- How were such persons treated at Lacedæmon ? ..... —
- What were the chief rewards of valour ? ..... 2
- What other honours were conferred at Athens on the valiant ? ..... —
- How were the children of those who died in battle provided for ? ..... —
- Were not their parents also taken care of ? ..... —
- What were the ἡμεροδρόμοι ? ..... 3
- Describe minutely the σκυτάλη, and the manner in which it was used. .... —

## BOOK IV.

## CHAP. I.

- What were the causes of the slow progress of naval science among the Greeks ? ..... 1
- What circumstance led to the introduction of long ships ? 2
- In what year were triremes invented ? ..... 3
- What do you infer from the preceding observations ? .... 4
- What sea-fight is the earliest of which we have any account ? ..... —
- Describe the battle of Lade ..... —
- Describe the battles of Artemisium and Salamis ..... 5
- Mention the two engagements which took place between the Corinthians and Corcyræans at the beginning of the Peloponnesian war. .... 6
- What naval manœuvres were known to the Greeks, and what nation was particularly skilful in the practice of them ? . .... 7

What engagement fought towards the close of the Peloponnesian war deserves particular notice ? ..... 8

## CHAP. II.

Why were the ancient vessels called *σκάφη* ? ..... 1

How many sorts of ships had the Greeks in the more civilized ages ? ..... —

By what names were ships of burden called, and how were they managed ? ..... —

Of what form were ships of war, and how were they chiefly managed ? ..... 2

Explain the words *νῆες τριήρεις*, &c. .... —

What different names were given to vessels of one bank of oars ? ..... —

From what circumstance did ships of passage derive their distinguishing names ? ..... 3

Give some instances of this ..... —

Of what form were those vessels ? ..... —

## CHAP. III.

Of how many principal parts did ships consist ? ..... 1

Explain the terms *τρόπης*, *φάλκῆς*, and *ἀντλία* ..... —

What Greek names belong to the hold, the sides, and the seats of the rowers ? ..... —

What were the highest, middle, and lowest benches called ? ..... —

What names were given to the spaces through which the rowers put their oars ? ..... —

Describe the prow ..... 2

What was the figure of the stern ? ..... 3

Explain the words *χηνίσκος* and *ἄφλαστα* ..... —

What ornament in the prow corresponded to the *ἄφλαστα* ? ..... —

Explain the following terms : *παράσημον*, *πηδάλιον*, *ἄγκυρα*, *ἔρμα*, *βόλις*, *κοντοί*, *κλίμακες*, *πείσματα*, *ἀπόγεια*, *κῶπαι*, *σκαλμοί*, *τρόποι*, and *ρύματα* ..... 4

Describe also the sails, (*ἱστία*), namely, the *ἀρτέμων*, *ἀκάτια*, *δόλων*, and *ἐπίδρομος* ..... —

Explain also the terms *κεραῖαι*, *ἱστὸς*, *ἐπίτονοι*, *πόδες*, and *πρότονοι* .....

- Describe the instruments of war used in ships, namely, the  
 ἔμβολον, ἐπωτίδες, καταστρώματα, δελφιν, δόρατα ναύ-  
 μαχα, δρέπανον, κεραῖαι, χεῖρ σιδηρά, and ἄρπαγες .... 5
- What means were used to defeat these engines? ..... —
- Explain some of the Greek nautical phrases ..... —

## CHAP. IV.

- What do you understand by the term αὐτερέται? ..... 1
- Describe the three classes of persons who served on board  
 ship..... —
- What do you mean by the μεσοναῦται? ..... —
- What is said to have been the regular complement of a  
 trireme?..... —
- How many sorts of officers were there in all fleets? ..... 2
- Which of these classes had the most power? ..... —
- Give the Greek names for the admiral, vice-admiral, and  
 captain, of a trireme ..... —
- Explain the terms ἀρχικυβερνήται, κυβερνήτης, κελευστής,  
 τριηράυλης, δίοποι, and ναυφύλακες ..... 3

## CHAP. V.

- When the signal for sailing was given, what was the first  
 thing done? ..... 1
- What ceremonies were performed previously to sailing? ..... —
- How was the signal given, and in what order did the ships  
 sail? ..... —
- How did they act on arriving at any port where they in-  
 tended to land?..... 2
- How many sorts of harbours were there? ..... 3
- Describe particularly the artificial harbours, and explain the  
 terms χηλαί, νεώρια, στόμα, μυχὸς, and ναύσταθμος .. —
- Where did the crews of ships of war generally sleep and  
 dress their provisions? ..... —
- Describe the preparations for an engagement..... 4
- Mention one or two of the forms in which their ships were  
 drawn up ..... —
- In what manner was the signal for attack usually given? 5
- What was the signal for discontinuing the engagement? ..... —
- To what gods did they sing a pæan before and after the  
 fight?..... —

By what ship was the fight generally begun, and in what manner was it carried on ? .....	5
How did they besiege a town by sea ?.....	6
How did the besieged defend themselves ? .....	—

## CHAP. VI.

After a victory, what was generally the first thing done in order to commemorate it ? .....	1
On arriving at home, how did the conquerors shew their gratitude to the gods ? .....	—
What honours were bestowed on the conquerors?... ..	—
What was the chief naval punishment, and how was it performed ?.....	2
Was there not a still more severe punishment ?.....	—
How were those who refused to serve punished at Athens ? ..	—
What punishment was inflicted on deserters ? .....	—

## BOOK V.

## CHAP. I.

What sentiments were entertained by the Greeks in general respecting marriage?.....	1
State particularly the opinions and regulations of the Lacedæmonians and Athenians on that point.....	—
What seasons were considered by the Athenians most proper for marriage ? .....	2
What regulations existed in many of the Grecian states with respect to the marriage of their citizens ? .....	3
State particularly the regulations at Athens on this subject ..	—
Whose consent was necessary to the legal marriage of virgins ? .....	4
What was the usual form of betrothing ? .....	—
Had the bride any dowry in the primitive ages ? .....	5
What law was made by Lycurgus on this subject ? .....	—
What was the regulation at Athens with regard to orphan virgins without inheritance ? .....	—
What deity was particularly invoked previously to a marriage ? .....	6
Was there not a singular custom with respect to a part of the entrails of the victim ? .....	—

How were the bride and bridegroom attired?.....	6
What was the <i>φρόγετον</i> ?.....	—
In what form was the bride conducted from her father's house to that of her husband?.....	7
How was the bride entertained on her arrival at the bridegroom's house?.....	8
How was the marriage bed adorned, and what purification was performed by the bride on entering the bed-chamber? .....	9
What ceremony was performed by the bride's mother? ..	10
What singular custom did the laws of Athens oblige the married couple to observe? .....	11
What were the two sorts of <i>ἐπιθαλάμια</i> , and by whom were they performed? .....	—
What peculiar customs existed at Sparta with respect to the intercourse between man and wife?.....	12
What do you know of the Grecian laws concerning divorces? .....	13
What was the law at Athens respecting them?.....	—
Were the laws equal as regarded husband and wife in this particular?.....	—
Where was the law more favourable to females than elsewhere? .....	—
Were the parties ever at liberty to contract a second marriage?.....	—
What extraordinary custom prevailed in some parts of Greece?.....	—
What punishments were generally inflicted upon adulterers?	14
Upon what class of offenders did the punishment fall most severely at Athens? .....	—
How were adulteresses treated? .....	—
What seems to have been the general feeling in Greece with regard to concubines? .....	15
How were harlots generally distinguished? .....	—
To what places in Athens did they usually resort? .....	—

## CHAP. II.

Did the Grecian women appear much in public? .....	1
What name was given to the part of the house in which they lived? .....	—



What do you call the part appropriated to the men? . . . .	1
What classes of women were most strictly confined? . . . .	2
How were they dressed when they appeared in public? ..	—
What were the most common employments of women? ..	3
In what particulars were the Lacedæmonian women treated differently from those in the other cities of Greece? ..	4
What effect had this on their moral character? . . . . .	—

## CHAP. III.

How were infants treated as soon as they were born? . . . .	1
In what were the Athenian children wrapped? . . . . .	—
In what liquor were the Spartan children bathed, and what was the design of this? . . . . .	2
How were healthy and unhealthy children respectively treated by the Spartans? . . . . .	—
Was there any state in which the cruel exposure of children was forbidden? . . . . .	—
What ceremony was performed on the fifth day? . . . . .	3
On what day was the child generally named? . . . . .	—
By whom was the name given, and whence was it gene- rally derived? . . . . .	—
What was the nurse called? . . . . .	4
How were the Grecian children educated? . . . . .	5

## CHAP. IV.

How many different sorts of children were there? . . . . .	1
What were the regulations at Athens with respect to the bequeathing of property before the time of Solon? . . . .	2
What was permitted to persons who had no legitimate off- spring? . . . . .	—
If there were no children, how was the property disposed of? . . . . .	—
Subject to what restrictions did Solon permit persons to dis- pose of their property by will? . . . . .	—
How were wills usually executed, and to whom was the administration of them intrusted? . . . . .	3
In what did the duties of children toward their parents consist? . . . . .	4
Under what circumstances were children excused by Solon from maintaining their parents? . . . . .	—

- In what manner were sons empowered to proceed when the father became unfit to manage his affairs? ..... 5
- Was it lawful for fathers to disinherit their children? .... —
- Explain the phrase ἀποκηρύξαι τὸν υἱὸν ..... —

## CHAP. V.

- What was the principal aliment of the Greeks? ..... 1
- What do you understand by μᾶζα? ..... —
- Mention the different sorts of cakes in use among the Greeks? ..... 2
- What was the usual mode of living at Lacedæmon and at Athens? ..... 3
- Mention the countries which were celebrated for the different sorts of dainties which they produced ..... —

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- How did the Greeks prepare their wines? ..... 1
- In what sort of vessels were their wines kept? ..... —
- By what names are drinking-cups called in Greek? ..... —

## CHAP. VII.

- How many times a day did the ancient Greeks eat? ..... 1
- What were the names of these meals? ..... —
- Among the later Greeks, what were the three meals probably called? ..... —
- Which was the most important meal? ..... —
- How many sorts of entertainments had the Greeks? ..... 2
- What were those persons called who contributed nothing towards the expense of the feast? ..... —
- What two nations were the least luxurious in their repasts? ..... 3
- Of how many distinct parts was the supper composed? .... 4
- What were they called? ..... —
- Describe the manner in which they reclined at table. .... 5
- Which seat was considered the most honourable? ..... —
- Describe the table, the couches, and their ornaments. .... —
- How were the guests attired, and what oblations did they perform before they sat down? ..... 6
- To which of the deities was an oblation first made at feasts? —
- Was there not also a libation offered to the same deity? .. —

Describe the manner in which the master of the feast and his guests pledged each other .....	7
What peculiar custom had the Lacedæmonians in drinking? .....	—
To whom, besides the persons present, did they generally drink? .....	—
By what law was sobriety enforced among the Spartans?..	—
How did the Athenians punish an archon for drunkenness?	—
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What exceptions were there to this rule? .....	—
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In what respect did the Lacedæmonians differ from the rest of the Greeks as to their burial-places ? .....	—
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What was thought of those who violated sepulchres ? ....	—
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What herb was chiefly used in ornamenting tombs ?.....	—
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Describe the στολή, κατωνάκη, βαίτη, ἐγκόμβωμα, χλανίς, κροκωτὸς, συμμετρία, and θέριστρον .....	—
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Mention the times and manner of their meeting .....	4
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Describe the method of judicial process . . . . .	6
What do you mean by the term ἀνδρισίς ? . . . . .	—
Within how many years after the offence was it necessary that an action should be brought ? . . . . .	—
What was the substance of the oath sworn by plaintiff and defendant ? . . . . .	7
In what manner were the judges elected ? . . . . .	—
By whom was the indictment read ? . . . . .	8
What was the consequence if the defendant did not appear ? . . . . .	9
Was no indulgence ever granted him ? . . . . .	—
What is here meant by πρὸς τανεία ? . . . . .	10
In whose hands was it deposited ? . . . . .	—
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How many sorts of evidence were there ? . . . . .	—
By what means were both plaintiff and defendant prevented from speaking at too great length ? . . . . .	12
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How were the votes reckoned ? . . . . .	—
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On whom was servitude inflicted? .....	—
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## CHAP. X.

To what body was the administration of finance entrusted? ..	1
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Describe minutely the offices of the <i>ταμίαι τῶν ἱερῶν χρημάτων</i> , <i>ταμίαι τῶν θεῶν</i> , <i>ταμίαι τῆς κοινῆς προσόδου</i> , and <i>ταμίαι τῆς διοικήσεως</i> .....	5, 6
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What was the business of the <i>Ἑλληνοταμίαι</i> ? .....	8
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Were all these officers obliged to render an account of their official expenses? .....	10
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What officers were employed for the superintendence of these works? .....	—
What sort of police was maintained at Athens? .....	3
Enumerate the several heads of expenditure connected with the celebration of public festivals.....	4
What officers were appointed for the superintendence of religious solemnities? .....	—
Mention the different sorts of donations to the people, and give a minute account of the Theoricon .....	5
What payments were comprehended under the head of “pay for certain public services in time of peace?” ..	6
In what manner were the poor maintained? .....	7
What expenses were incurred under the head of “public rewards?” .....	8
Were not certain sums required for the purpose of providing naval stores, cavalry, &c. in time of peace? ..	—
What was the probable amount of the peace expenditure of Athens? .....	9
How were the expenses of war defrayed? .....	10

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Into how many classes may the ordinary revenues of Athens be reduced? .....	1
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Enumerate the different sorts of justice fees and fines ....	3
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What duty was afterwards substituted for them? .....	—
What seems to have been the average yearly amount of the regular revenues of Athens? .....	5
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Describe each of them .....	—

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How many sorts of extraordinary revenues had the Athenians ? .....	1
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Describe the new valuation which took place in the archonship of Nausinicus ? .....	—
What were the <i>symmoriæ</i> ? .....	—
Describe minutely the four forms of the trierarchy .....	3
What was the average expense of a trierarchy ? .....	—
Were there not some other extraordinary means of raising money ? .....	4

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How many sorts of citizens were there ? .....	2
Describe the manner in which the first of these classes were treated, from their birth until they arrived at years of maturity .....	—
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Were the Helots ever created citizens ? .....	—

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By whom was the division made ? .....	—
What were the names of these tribes ? .....	—
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Was there any other distribution of the people ? .....	—
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To what circumstance may the origin of Lacedæmonian slavery be traced ? .....	—
Describe the manner in which the Helots were treated ? ..	2
Had the Lacedæmonians any reason for treating them so severely ? .....	3
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From what hero was it necessary that both the kings of Sparta should be descended ? .....	1
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What were all disputes relative to the succession determined ? .....	—
What happened when a king had no children by his first wife ? .....	—
What was the substance of the monthly oath taken by the kings and by the ephori ? .....	2
By what names were the duties of the king in peace and in war distinguished ? .....	—
What were their principal duties in time of peace ? .....	—
What privileges had the king on ascending the throne ? ..	—
Who presided in the senate ? .....	3
To how many votes was that of each of the kings equivalent ? .....	—

By whom were the armies of Sparta commanded ? . . . . .	4
Of what persons did the household of the general consist ? —	
What were the duties of the king in a campaign ? . . . . .	—
What punishment was inflicted on a general who was found guilty of treachery ? . . . . .	—
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What privilege had the first of them ? . . . . .	—
By whom were the ephori elected ? . . . . .	—
By whom were they first instituted ? . . . . .	—
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Who were the <i>νομοφύλακες</i> , and what was their office ?	2
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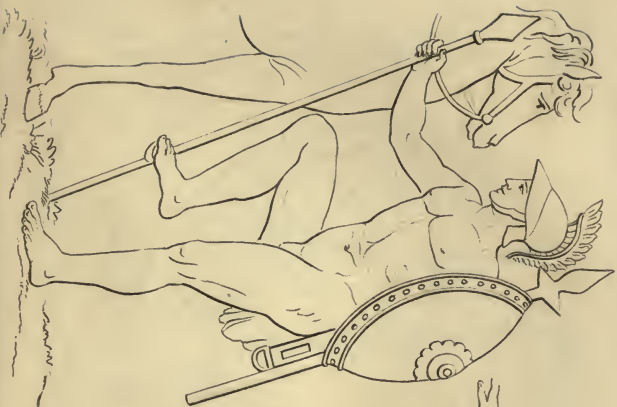
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*How an Ancient Hunter by the help of his lance*



*How an Ancient Soldier*



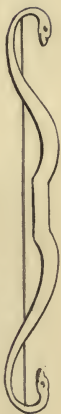
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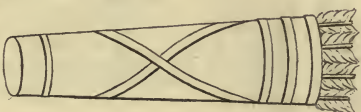
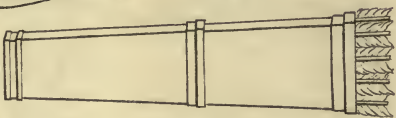




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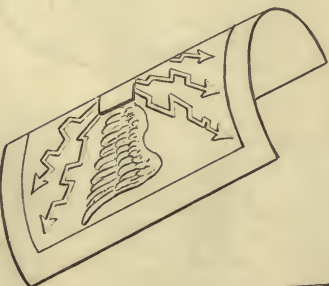


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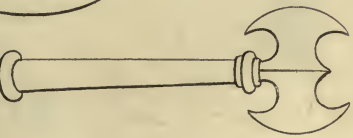
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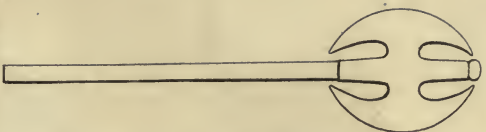


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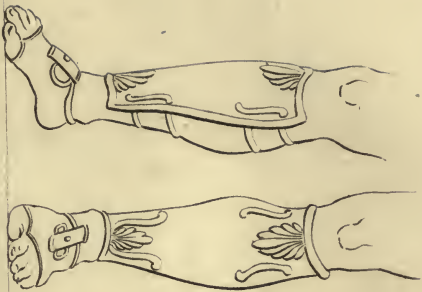
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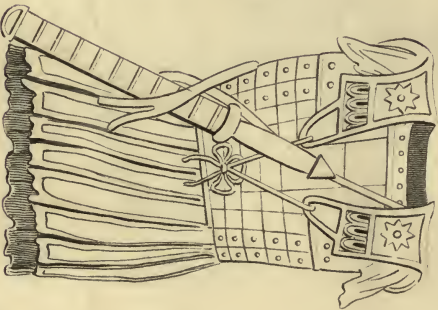
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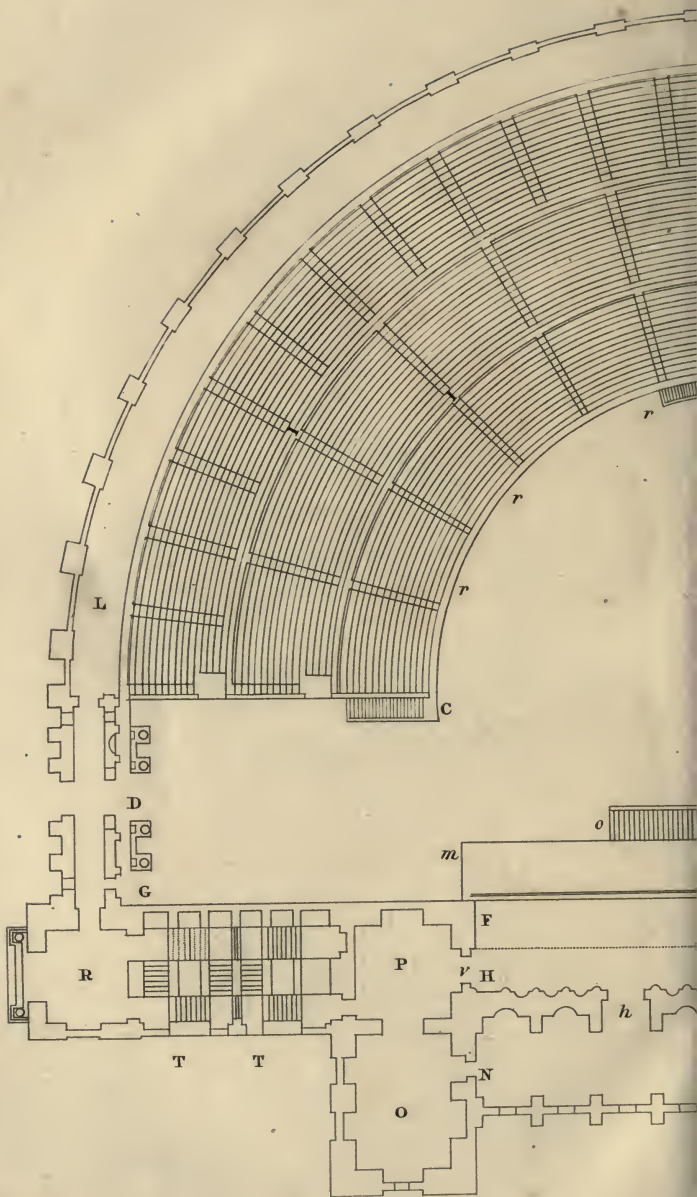


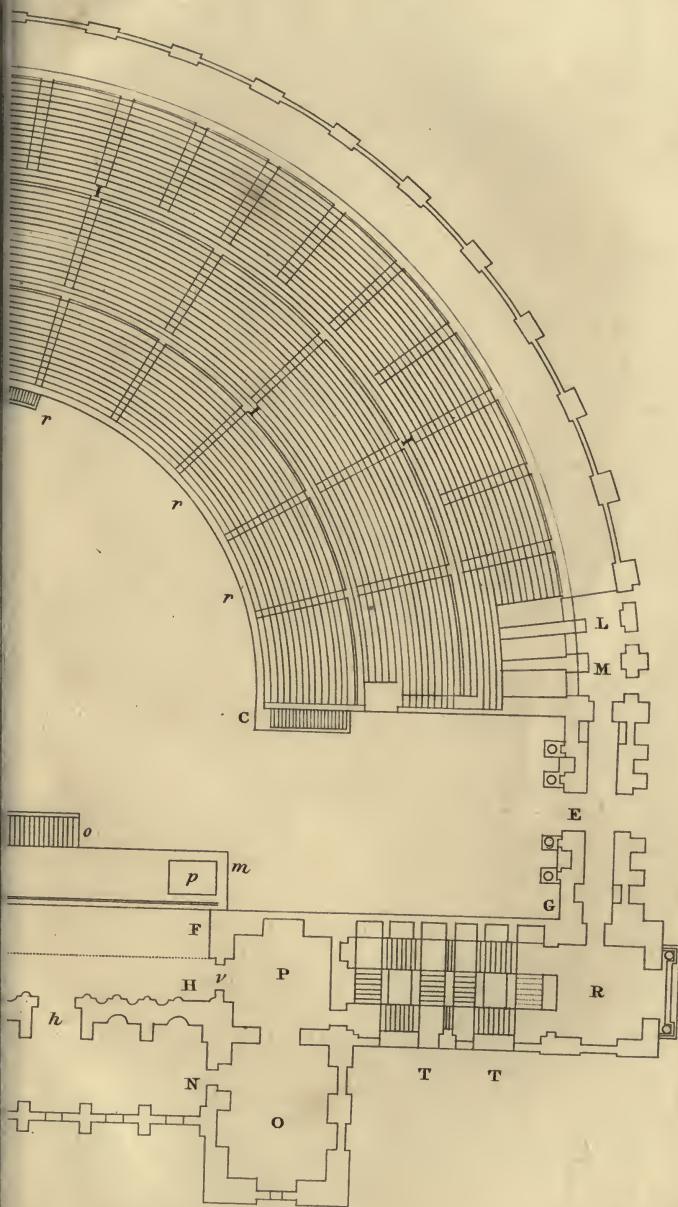
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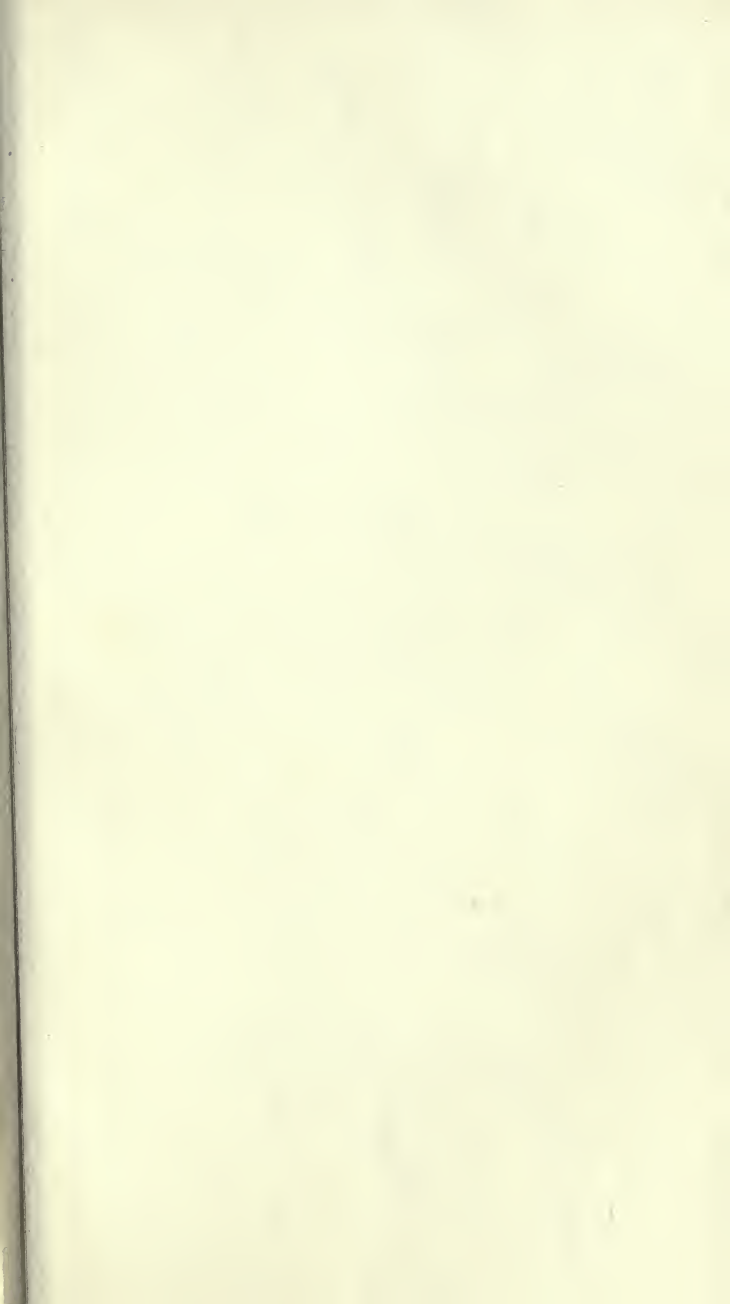






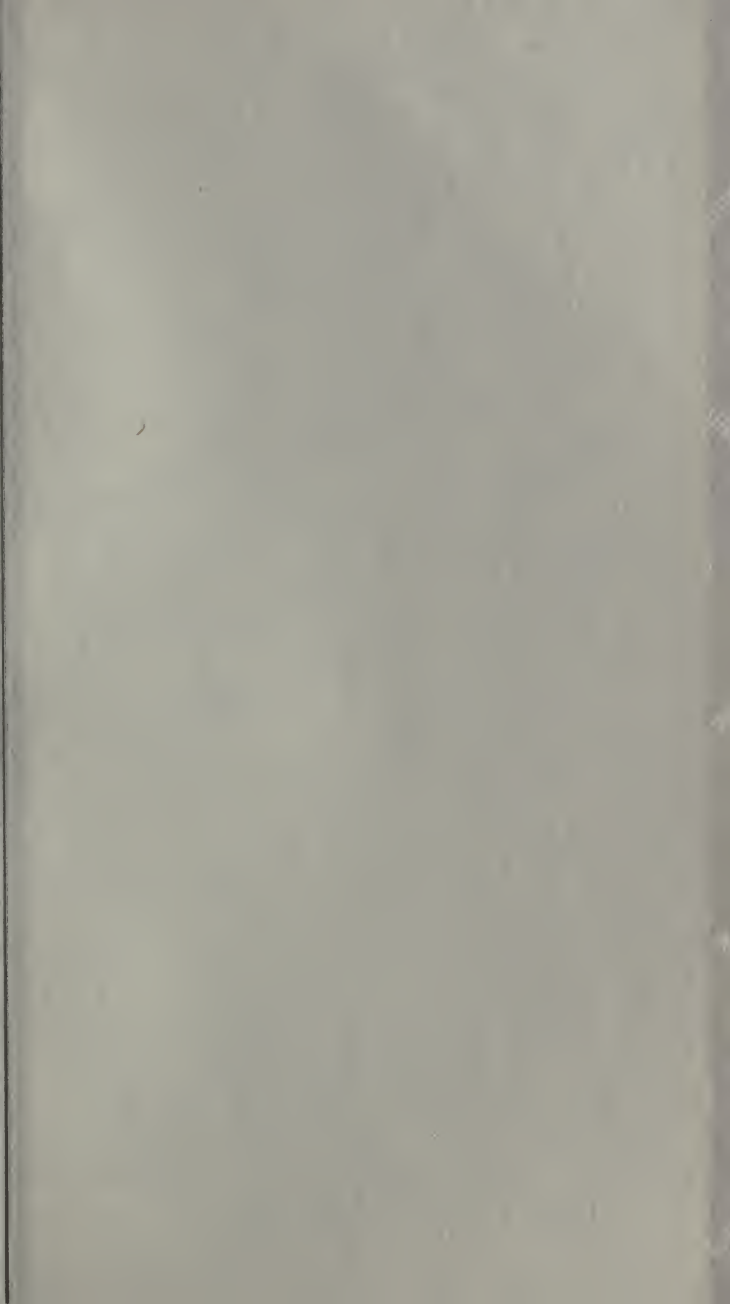


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